

Shadi
ka
islami tasawwur

Murattib
Moulana Muhammad Abdul Qawi sb

Nashir

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(Nazim Madrasah Sabeelul Falaah Hyderabad)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Nahmaduhu wa nusalli a a'la rasoolihil kareem

Shadi har insaan ki zaroorat hai, isi liye har gowm-o-mazhab me shadi ka riwaaj hai. kyun ke jab ladka ya ladki shadi ki umar ko pahunchte hai to unme shadi ke taqaze khud ba khud paida hote hain, aur fitrat ke taqaze se paida hote hain. Isi liye aam insanon se lekar Sulaha, Auliya, Ambiya tak ne bhi shadi karne ko zaroori samjha, aur tanha zindagi ke bajaye izdewaji zindagi ko tarjeeh di hai. Sayyiduna Muhammad Rasoolullah ﷺ ne na sirf khud shadi farmayi hai balke apni ummat ko bhi bar waqt shadi karne ki tahreez-o-paigh di hai. Aur mujarrad rehne ko napasand qararbdia hai. Neez bar waqt shadi na karne ka sangeen aur khatarnaak nateeja "fasaad e areez" ke mu'aashare me pheljane ka intebaah bhi diya hai. Isi ke sath yeh baat bhi ghour karne ki hai ke Allah jo Rehman-o-Raheem hai aur Muhammad ﷺ jinhe rehmatul lil aalmeen banakar mab'oos kiya gaya hai, unhone har amal me ummat ki sahoolat aur aasani ka lihaz rakha aur mushkilaat se bachaya hai. To shadi jaise aham aur zaroori amal ko wo mushkil aur giraan kaise bana sakte the? chunanche Islam ne apne maanne walon ko sakth takeed ki hai ke shadi ko isqadar aasan banao ke zina mushkil

hojaye. lekin aaj kal rasm-o-riwaaj ki kasrat se aur nafsani kwahishat ke ghalabe ne shadi ko mushkil se mushkil tar banadiya hai, jiske nateeje me badkaari nihayat aasan aur sasti hoti jarahi hai. اعاذنا الله منه. Aise mahool me ummat-e-muslima ko is baat ka jaeza lene ki sakth zaroorat hai ke Islam me shaadi ka tasawwur kya hai? aur hamare mu'aashare me shaadi ka tasawwur kya hota jaraha hai? Islam me shaadi kis saadgi ke saath anjaam di jati hai, aur hamare mu'aashare me shadi kin kin gair zaroori, gair islami lawazimaat ke saath mehengi aur giraa baar hoti jarhi hai? In tamam sawalaat ka jaeza lene aur mu'aashare me rae'j behuda rusoom ko khatam karke sunnat ke mutabiq nikah ke riwaaj ko aam karne ke liye azeez girami qadr, biradar e mukarram wa mohtaram Moulana Hafiz Muhammad Abdul qavi sallamahullahu wa hafizahu ne yeh mazaameen mukhtalif mouqon par tehreer kiye the. Ab ek jagah jama karke kitabi shakal me "Shaadi ka Islami tasawwur" ke naam se shaae kar rahe hain jo apne anaween ke aitebar se bohot hi naafe` aur mufeed hone ke saath saath mazaameen ke aitebar se muhaqqaq aur mudallal bhi hai. Neez daur-e-hazir ke eitabar se nihayat zaroori aur ahem hain. Allah ta`ala is kosish ko qabool farmaye aur ummat ko ziyada se ziyada istifade ki toufeeq ataa farmaye. آمين برحمتك يا ارحم الراحمين.

Muhammad Abdul Mughni ghufira lahu
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PESH E GUFTAAR

Is aajiz ko bi-fazlihi ta'ala apne buzurgo ki taaleem-o-tawajjoh ki barkat se islaah e mu'aasharah ke silsile me hasb e haisiyat kuch na kuch likhne ki taufeeq milti rehti hai, jo idare ke tarjumaan "Ashraful jaraid" sabiqqa "Ashraful uloom" me waqtan fa waqtan chapte rehte hain.

Aziz-e-girami Moulana Khajah Naseeruddin sallamahu in dino mere in sab mazameen ki jama wa tarteef me masroof hain. unhi mazameen me chand ek shadi biyah se mutalliq be etedaliyon aur kotahiyon ke silsile me saamne aaye. Mai ne munasib samjha ke unhe mustaqil risale ki shakal me ba-zaabta murattab karke alahida shaae kiya jaye. kyun ke aaj kal is silsile me be-etedali wa fuzool kharchi had se tajawuz karti jarahi hai, jiske bhayanak aur tabaah kun nataej aankhon ke samne aate jarahe hai. magar qaum hai ke rukne ka naam nahi leti, balke in himaqaton me din ba din izafa hi hota jaraha hai. yeh risala unhi mazameen ka majmua hai.

Bikhre hue mazameen jo mukhtalif mouqoon aur zamano me likhe gaye unhe ek ladi me purona aur murattab tariqe par pesh karna zahir hai ke bahut mushkil kaam hai. Phir bhi ek koshish ki gayi hai. Aap use ek mouzoo par mustaqil risala samjhen ya mukhtalif mazameen ka majmuaah wa guldasta qarar den, mai sirf itna arz karunga ke in mazaameen me mai ne aham aur zarppri umoor par kitab o sunnat ki roshini me izhar e khayal ki kosish ki hai. Mere be-rabt tabeerat ko nazar andaaz karke Quran, Hadith aur Akabir-o-Aslaaf ki baton se fayida uthane ki sayee` farmayen. In shah Allah bohot nafa hoga aur har tabqe ko hoga.

Muhammd Abdul Qavi ghufira lahu
khadim e idara Ashraful uloom

Tarteeb-e-mazameen wa khulasa-e-anaween

- | | | |
|----|--|-----|
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال الله تعالى:
وَالَّذِينَ هُمْ لِغُرُوجِهِمْ حَفِظُونَ

*Aur wo log jo apni sharam gahoon ki hifazat karte hai
wahi falah pate hain.*

(surah Al-mu'minoon:5)

Paak damani ka hukum aur uske duniyawi wa ukhravi barakaat

Quran-o-hadith me Haya aur Paak damani ko badi ahmiyat di gayi hai. Ja ba ja uska hukum aur uski targheeb di gayi hai. Isme tasaahul aur laparwahi karne walon ki mazammaten ba kasrat bayan ki gayi hai. jis se maloom hota hai ke Islam ki fitrat aur uska mizaj hi zahir-o-batin ki taharat aur fikri wa amali paakizgi hai. Is liye is mazmoon me sab se pehle isi ka tazkira kiya jaraha hai.

Allah ta'ala ne suratul furqan me apne neak aur mehboob bandon ki pasandida sifath ka zikr karte hue farmaya:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي
حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ

Aur jo log Allah ke saath shirk nahi karte aur na haq kisi ka qatal nahi karte aur zina nahi karte (wo Allah ke khaas aur mehboob bande hain, yeh log apne apne sabar-o-taqwa ki barkat se jannat ke baala khanon me aur chaar taraf se mubarakbadi aur salamati me honge)

(surah Al-furqan:68)

Ek aur jagah irshad farmaya:

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ
وَنُدْخِلَكُمْ مُدْخَلًا كَرِيمًا

Agar tum log in bade gunahon se bachte rahoge jin se tumhe roka gaya hai to ham tumhari targheeb laghzhishon ka kaffara kardenge. Aur tumhe izzat ka muqam (yani jannat)me dakhil karenge.

(surah An-nisa:31)

sura-e-yousuf me hazrat suyyiduna yousuf alaihis salam ke bare me aaya hai ke unho ne khadi jawani me ek maaldaar sahib-e-iqtedar aur haseen aurat ke taraf se majboor karke buraee ka mutalaba karne aur na manne ki surat me tarah tarah ke masaib ki dhamkiya dene ke bawajood Allah ta'ala ke fazl se apne aap ko is haraam mutalabe se mehfooz rakha, khowf-e-khuda se kaamptgaye aur be-saakta dua ki thi ke

قَالَ رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ

Aye Allah yeh auratey jis buraee wa behayayi ki taraf bularahi hain uske irtekaab se to mujhe jail khane me jakar wahan ki mashaqqaten jhel lena ziyada pasand hai.

chunanche unhone bohot kuch badnamiyan aur mashaqqaten uthali magar apni iffat ko khatre me nahi dala, ta aan ke Allah ta'ala ne kuch aazmaish ke bad poori izzat-o-rifa't ke sath mulk e misar ke takth-o-taj ka malik bandiya. Aur unki tareef karte hue farmaya

كَذَلِكَ لِنَصْرِفَ

عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

yani is tarah ham ne unko buraee aur badkari se bacha liya, kyun ke wo hamare pasandedah bande hain.

suratul ahzab ki ayath number 35 me apne bandon aur bandiyon ki pasandeeda sifaath ke zimn me وَالْحَفِظِينَ yani sharam gahon ki hifazat karne wale mardon aur sharam gahon ki hifazat karne wali auraton ko shamil karke unke liye magfirat aur ajar e azeem ka wada farmaya hai, jis se Allah ta'ala ke yahan paak damani ki is sifat ki ahmiyat ka andaaza lagaya jasakta hai. is ayath ke tehet imam ibne kaseer rehmatullahi alaih farmate hai: sharam gaah ki hifazat ka matlab yeh hai ke siva-e-halal-o-

jayeZ kaam ke aur kisi taqaza-e-masiyat me istemaal hone se uski hifazat kare.

Isi tarah sura-e-mu`minoan ki ayath number 5

وَالَّذِينَ هُمْ لِأَفْوَءِهِمْ حَفِظُونَ

me sharam gaah ki hifazat karne yani paak daaman rehne walon ko kamiyaB qarar dekar unhe jannat ki warast aur uske daemi qiyam ki khush khabri sunai hai. Is se bhi is amal ki qadar-o-qimat aur ajar-o-sawab ka andaza kiya jasakta hai.

suratun noor ayath no 30 me musalmanon ko nigahon aur sharam gahon ki hifazat ka hukum dete huwe is amal ko unke quloob wa rooh ki paaki ka sabab qarar diya hai. Jab ke qalb-o-zehen ki paakbaazi hi taqarrub ilallah ka ahem waseela hai.

Auraton ko bhi is silsile me khusoosiyat se mutawajjeh kiya gaya hai. chunanche sura e tehreem me Hazrat Mariyam alaihas salam ki ta`reef karte hue, aur doosre musalmanon ko unki misal dete hue farmaya:

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا


yani aur imran ki beti mariyam jis ne apni sharam gaah ki hifazat ki aur hamesha pakdaman rahi.

sura e noor me hazrat e ayisha r.a ki ta`reef الْحُصْنَاتِ الْغَافِلَاتِ الْبُؤْمِنَاتِ yani pakdaman, bholi bhaali aur iman wali ke alfaz se zikr karke un par aur un jaise auraton par ilzaam lagane walon ko duniya aur akhirat ki lanaton ka mustahiq qarar diya gaya.




In chand ayath-e-quraniyah ke baad is silsile ki kuch ahadith e shareefah bhi naqal ki jati hai.



Jab koie aurat panj waqtah namazon ka eahtemam kare, apni sharam gaah ki hifazat kare aur showhar ki eta`at kare to wo jannat ke jis darwaze se cahe dakhil hojaye.

(Ibne Hibban:6/4151)

Bukhari-o-muslim me Hazrat Abu Huraira  se marwi hai ke nabi e kareem salallahu alaihi wasallam ne farmaya: saat qisam ke aadmi hai jin ko Allah ta'ala qiyamqt ke din apne Arsh ke saye me rakhega. Jab ke uske Arsh ke alawah kahi aour saya na hoga. In saat aadmiyon me se ek wo naujawan bhi hai jisko koi husn-o-jamal aur maal-o-doulat wali aurat apni taraf mail kare magar woh yeh kehkar ke mai Allah se darta hu uske shar se bach jaye.

(bukhari; muslim: 1031)

Tirmidhi wagerah me Hazrat Ibne umar  se riwayat hai ke unhone nabi-e-kareem  ki zaban-e-mubarak se mta'addad bar ye waqiyah suna ke bani israil me ek badkar-o- gunahgar shaqsh "kifl" nami tha uske paas ek ladki kisi zaroorat se majboor hokar aai, usne usko 60 dinar is shart par diye ke wo us se badkaari karegi. wo ladki majbooran raazi hogai. phir jab hasb-e-waadah ladki uske paas aai to usne badkaari ki tayyari shuru ki aur jab qareeb hokar hambistari karne hi wala tha ke ladki kaampne aur rone lagi. Usne uski wajah puchi to ladki ne kaha: mai ne aisi harkat kabhi nahi ki, aaj ek majboori ne yahan tak pahuncha diya. Us ladki ki haya se muta'ssir hokar wo shaksh fauran us se alahida hogaya aur kehne laga: Tu ek aurat hokar Allah ka itna khauf karti hai, to mujhe us se ziyadah Allah se darna chahiye. Mai ne tujhe jo raqam di thi wo le le aur yahan se chali ja. Mai aaj ke baad Allah ki naafarmani kabhi nahi karunga. Allah ta'ala ka karna ke usi raat me us shaqsh ki mout aagayi. Logon ne subah uske darwaze pe ye likha hua dekha ان الله قد غفر  الكفل Allah ta'ala ne kifl ki maghfirat farmadi. Subhan allah! kaisi qadar afzaee hoti hai malik-e-beniyaz ki taraf se apne bandon ki!

Bukhari-o-Muslim ne Hazrat Abdullah bin Umar  se riwayat kiya hai ke nabi-e-kareem  ne farmya 3 aadmi safar ke douran ek ghaar (cave) me tehre, achanak ek badi chatan ludakh kar giri jis se us ghaar ka mooh band

hogaya, aur bahar nikalne ki koie surat na rahi. ye log bohot pareshan huwe, phir is baat par muttafiq ho gaye ke apne aamal-e-saliha me aise kisi mukhlisanah amal ke hawale se Allah ta'ala se madad talab ki jaye. chunanche unhone ghour karke apne ek ek saleh amal ke hawale se dua karna shuru ki aur har ek ki dua par chattan thodi thodi khisakti rahi. Bil aakhir itna rasta bana ke wo log ba-sahoolat bahar nikal aaye. Un teenon ki duaon me ek dua yeh thi: Aye Allah! meri ek cacha zaad behen thi, aur wo mujhe bohot mehboob thi. Mai usko burayi ke liye phuslata rehta tha magar wo inkaar karti rehti thi. Yaha tak ke wo khushk saali ke asaraath se muta'ssir huwi to tangi aur pareshani me muhtala hokar mere paas madad chahne aayi thi. Mai ne bhi mauqe ka faida uthate huwe usko 120 dinar is shart par diye ke wo mujhe badkaari ka mauqa degi. Phir jab usne mauqa diya aur uske saath jima ke qareeb hua, to usne kaha mere kunware pan ko is tarah haraam ke zariye todna tere liye kaise durust hosakta hai? Aye Allah! ye sunte hi mai fauran us se door hokar doosri janib chalagaya, aur wo maal bhi us se wapis nahi liya. Halanke us ladki se mujhe had se ziyada ishq tha. Aye Allah! agar mai ne ye amal us waqt sirf teri hi raza wa khushnoodi ke liye kiya aur tere hi khauf se kiya tha to tu hamari ye mushkil door farmade. To Allah ta'ala ne us chattan ko apni qudrat se khiska diya.

(muslim: 2743)

Waqae ye kitni badi qurbani aur kaisa azeem esaar hai. Zara ghaur kijiye! ek jawan kisi haseena par farefta ho, aur arse se use rujhane aur manane me mashgool ho, aur wo inkaar hi karti jarahi ho, itne me halaat-o-hawadis ne khud usko majboor karke aur mohtaaj banakar uske darwaze par la khada kiya ho, us majboori se wo ab khalwat-o-sohbat ka mouqa dene keliye bila kisi dabao ke tayyaar hogayi ho, phir aise waqt jab doori ke tamaam hijabaat uth gaye, aur aadmi jawani ki jaulani, shahwat ke

bhadakne aur apni mashooqa ke ishq me choor hokar uspar sawaar hone hi wala ho ke Allah ta'ala ka naam aur haq-e-islam kaan me padte hi fauran apni diwangi-o-junoon se dast bardaar hokar ek taraf ko hojaye aur gunaah se bachjaye. Kehne, likhne ko to ye bohot aasaan hai magar jiske seene me dil hai wo samajh sakta hai ke ye koie maamooli qurbani aur halki si baat nahi, bohot bade ikhlas-o-imaan ke jazbe se saadir hone wala **العمل الصالح** hai. Tabhi to qabooliyat ka sharf hasil hona duniya hi me maloom hogaya. Isi liye farmaya gaya **اليه يسعد الكلم الطيب و** **العمل الصالح يرفعه**. Isme us shaqsh ke liye badi ibrat-o-naseehat ka samaan hai jo parhezgari ka raasta ikhtiyaar karna cahta hai, aur jo kisi aisi aazmayish me phaskar us se najaat paneka kwahish mand ho.

Imam Bukhari rehmatullahi alaih ne Hazrat Sahl ibne Saad **رضي الله عنه** se riwayat kiya hai ke aap **ﷺ** ne farmaya: jo shakhs 2 jabdon ke darmiyani azwo (zubaan) aur dono raanon ke darmiyani uzwo (sharam gaah) ki hifazat ki zamaanat le le mai uske liye jannat ki zamaanat leta hun.

(bukhari: 6474)

Imam Baihaqi rehmatullahi alaih ne Hazrat Abdullah ibne Abbas **رضي الله عنه** se riwayat kiya hai ke nabi e kareem **ﷺ** ne farmaya: Aye qureish ke naujawano! apni sharam gahon ki hifazat karo, zinakari mat karo. suno! jis ne apni sharam gaah ki hifazat ki uske liye jannat ki basharat hai.

(Sunnan-e-baihaqi: 4/5369)

Imam Bukhari rehmatullahi alaih ne Hazrat Abu Hurairah **رضي الله عنه** se riwayat kiya hai ke Hazrat Ibrahim alaihis salam jab hukm-e-khudawandi se Hazrat sara ko lekar hijrat farmarahe the to raaste me ek aise sheher me pahnce jahan ka badshah (ya ghunda) aisa tha ke kisi bhi musafir ki biwi pasand aajaye to jabran uspar qabza karleta tha. Jab usko un hazraat ke bare me ittela mili to aadmi ko bhejkar puchwaya ke tumhare saath ye kaun

aurat hai? Unhone us ke zulm se bachne ke liye (ye taweel karte hue ke is jagah mere aur meri biwi ke alawah koie sahib-e-imaan nahi hai) jawab diya ke ye meri behen hai. Hazrat Sarah ko bhi batla diya ke imaan wale ek doosre ke bhai hote hain, lihaza is imaani rishte me mai ne behen kaha hai, tum bhi is rishte se mujhe bhai batladena. Ye takeed karke us aadmi ke saath Hazrat sarah رضي الله عنها ko rawana kardiya. Jab wo darbaar me pahncchi aur us baadshah ne unpar dast darazi ka iradah kiya to wo fauran khadi huwi, 2 rakaat namaz padhin aur Allah ta'ala se dua ki: Aye Allah! mai ne agar aap par aur aap ke rasool par sachcha imaan laya hai, aur apni sharam gaah ko siwaye apne shouhar ke aur kahin istemaal nahi kiya hai to aap is kafir se mujhe bachiye aur isko mujh par tasallut na dijiye. Jaise hi unhone dua ki wo maflooj hokar pairon ke bal gir pada. Hazrat Abu Huraira رضي الله عنه farmate hai ke jab unhone yeh haal dekha to unhone phir dua ki ke aye Allah! agar yeh is tarah rehjayega to log mujhe ilzaam denge ke tu hi iski qatil hai. Yeh to aur badi mushkil hojaegi. Is dua se wo sahi hogaya. Usne phir dast darazi ki kosish ki, unhone phir dua ki phir usi tarah behosh hokar gir pada. Teesri dafa usne apne khuddaam ko bulakar kaha: Ba-khuda tum logon ne mere paas kis shaitanni ko bhej diya hai? Ise yaha se lejaao aur Ibrahim alaihis salam ke hawale kardo. Aur isko ek khadima bhi dedo.

Oopar likhi gayi tamam aayath, ahadith, aur waqiyaat se pata chalta hai ke Islam ne musalmano ko haya wa paak daamani ki kitni targheeb di hai, aur ye ke, ye sifaat Allah ta'ala aur uske rasool ﷺ ke mehboob banne ka waseela hai. Aur aise bandon aur bandiyon ko Allah ta'ala duniya wa akhirat ki kamiyabiyan ata karte hain.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

*Magar han! jo apni biwiyon aur (sharaae') bandhiyon
se lutf andooz hon, to unpar koie malamati nahi.*

(surah Al-mu`minoona:6)

Quran e kareem me nikah ka hukum aur uski targheeb

Pichle mazmoon me Haya wa Effat aur pakdam ani ke fazail bayan kiye gaye the, ab isko haasil karne ka zariyah "Nikah" ke fazail wa fawaid ka kitab-o-sunnat ki roshini me tazkirah kiya jaraha hai.

Haq ta'ala ka irshad hai:

وَأَنْكِحُوا الْأَيَّامِي مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ
إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Tum me jo be nikah ho inka nikah kardo, aur saleh gulamon aur bandhiyon ka bhi nikah kardiya karo, agar wo mohtaj honge to Allah ta'ala apne fazl se unhe gani kardega, aur Allah badi wusa't wala aur ilm wala hai.

(Suratun Noor:32)

Imam ibne kaseer rehmatullahi alaihi farmate hai:

Is ayath-e-shareefah me nikah ka hukum diya gaya hai, ulema ki ek jamaath is ayath ke zahir ki wajah se yeh kehti hain ke jo saksh nikah karne par qadir hai, uspar nikah karna wajib hai. Unho ne Nabi-e-kareem ﷺ ke ek irshad-e-girami (jo Bukhari-o-Muslim me Ibne Masood رضي الله عنه se marwee hai) se bhi istedlal kiya hai. ايامی , ايامی ki jama (plural) hai. Aur ايام us ko kaha jata hai jiska zouj (joda/partner) na ho, kwah wo mard ho ya aurat, kwah abhi nikah hi na hua ho ya hokar kisi wajah se tafreeq hogayi ho. Hazrat Ibne Abbas رضي الله عنه se marwee hai ke is ayath me Allah ta'ala ne 'ahraar' wa 'harayir' (yani aazad aur ghulaam) sabhi ko nikah ki targheeb di aur khush haali ka wadah farmaya hai. Hazrat Abu bakar Siddiq رضي الله عنه ne is ayath ka hawala dete hue irshaad farmaya: "Allah ta'ala ne nikah ka jo hukum diya hai usko tum poora karo Allah ta'ala khush haali ke apne waade ki takmeel khud farmayega".

Isi tarah Hazrat Ibne Masood رضي الله عنه farmate the ke nikah ke zariyeh farakhi wa khush haali ko talash karo. Hazrat Abu Hurairah رضي الله عنه Nabi-e -kareem ﷺ ka yeh irshad naqal karte hai ke 3 aadmiyon ki madad Allah ta'ala ka haq hai. Unme ek wo shaksh bhi hai jisne sirf pakdamani aur pakbaazi ki niyyat se nikah kiya ho. (Aap ﷺ ne is hukum par amal ki taraf is qadar tawajjuh farmayi ke) aise shaksh ke nikah ka bhi intezaam farmaya jis ke paas siwaye ek chadar aur ek lohe ki anghooti ke koie aur cheez na thi. Meher bhi nahi de sakta tha to aap ﷺ ne meher me apni biwi ko Quran padha dene ki zimmedari dedi. Ayath ke aakhir me يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ ke zariyeh Allah ta'ala ne apne lutf-o-karam se jo zimmedari li hai wo zoujain ki zarooriyaat-e-zindagi ka takafful hai.

(Tafseerul Qura'nil Azeem:3/277)

Allama A aloosi rehmatullahi alaih isi ayath ke tehet farmate hai:

Is se pehli wali aayat me Allah ta'ala ne badkari aur usme muftala karne wali harakaat par zajr-o-toubeekh karte huwe rook lagadi thi. Iske baad ab nikah ka hukum de rahe hain. Nikah badkari se mehfooz rakhne ka sabab hone ke saath saath, bohot se maqaasid-o-fawaid bhi rakhta hai. Kyun ke wo insani nasal ke baqi rehne aur nasab ke khalat malat hojane se hifazat ka zariyah hai. Aayat me saliheen se shadi ke baad ki zimmedariyon ko adaa karne aur zarooriyaat-e-zindagi par qudrat rakhne wale log murad hai. Ayath me أَنْكِحُوا keh kar nikah ka jo hukum diya gaya hai wo ahle zahir ke nazdeek wujoob ke liye hai. Lekin aksar ulema ke nazdeek istehbabi hai.

(Roohul ma`ani:9/149)

Doosri jagah apne rasoolon ki madah wa ta`reef karte hue irshad farmaya:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً

*yaqeenan ham ne aap se pehle bohut se paighambar
bheje aur unke liye biwiyan bhi banaye aur bacche bhi
paida kiye.*

(surah Ar-ra`d:38)

Imam Qurtubi rehmatullahi alaihi farmate hai:

Madina me rehne wale yahoodiyon (jews) ne Huzoor-e-Akram ﷺ ke nikah farmane par eiteraz karte huwe kaha ke agar yeh nabi hote to inhe baal-bacchon ka shoukh kyun hota? Yeh to bas auraton aur shadiyon ke dildadah hai. Iske jawab me Allah ta'ala ne yeh ayath nazil farmayi aur Hazrat Dawood aur Hazrat Sulaiman alaihimus salam (jinhe khud yahood bhi nabi maante aur bohut eahteraam karte hai) ki taraf isharah karte hue farmaya ke yeh log bhi insaan the, insaani zarooriyaat unke saath bhi lagi hue thi aur halal tareqeh se wo bhi shahwat-o-lazzat ko pura karte the. Isliye Hazrat Muhammad ﷺ ko in cheezon ki wajah se tana dena koie mana nahi rakhta.

Yeh aayath nikah ki targheeb deti hai, aur be-nikahi zindagi se mana karti hai. kyun ke paighambaron ki sunnat hai, jaisa ke is ayath me batlaya gaya hai. Aur is mazmoon (concept) ki bohut si ahadith bhi warid huwi hain.

(Al jamiuli Ahkamil Quran:5/231)

Apne nekonkar aur farmabardar bandon ki sifa a t ka tazkira karte hu we irshad farmaya:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ
وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

*Aur wo log jo dua karte hai ke aye hamare parwardigar!
ham ko; hamari biwiyon aur aoulad ki taraf se ankhon ki*



*thandak ata farma, aur hame parhezgaron ka peshwa
bana.*

(surah Al-furqan:74)



Yani biwi, bacchon ko mutee wa farmabardar bana. Jab gharwale Allah ta'ala ke farmabardar wa itaat guzar honge to yaqeenan ankhone ki thandak aur dil ka suroor-o-sukoon sabit honge. Aur yeh shaqsh unka qawwaam wa sardaar hone ke eitebar se parhezgaron aur nekokaron ka imaam bhi hojayege. قرءة اعين aur للمتقين اماما ke aur bhi tarjume kiye gaye hain. Lekin hame is nukte (point) ki taraf tawajjuh dilana hai ke Rehman ke khaas bandon ne ye dua jab hi ki, jabke unhone nikah kiye aur aoulaad huie. Kyun ke agar biwi, bacche na ho to unke aankhon ki thandak banne ki tamanna ka kya matlab?

Nuktha: Kaha jaata hai ke Allah ta'ala ne Quran-e-Majeed me sirf un paighambaron ka zikr farmaya hai jo ahal-o-ayal wale the, siwae 2 paighambaron ke. Unme se ek Hazrat Yahya alaihis salam hain jinhone nikah to farmaya tha magar mubasharat nahi ki. Iski wajah ye hai ke un ki shariyat me aisa karna sahi tha, aur aap khuda ke khouf se bohot ziyadah rote aur hamesha khuda hi ki taraf mutawajjeh rehte the. Doosre Hazrat Esa alaihis salam jinhon ne agar cheh nikah nahi kiya magar hadison se yeh baat sabit hai ke wo jis waqt qiyamat ke qareeb dubara tashreef layenge to na-sirf nikah karenge balke unki aoulad bhi honge. واللہ تعالیٰ اعلم
Ahadith-e-shareefa me nikah ki targheeb



Aayaat-e-Quraniyah aur unke tehet mufasssireen-e-kiram (scholars & commentators of the Holy Quran) ki tashreehat- o-tafseerat (explanation) ke baad is silsile me Nabi-e-Kareem ﷺ ki taleemaat me se bhi kuch hissa pesh kiya jaraha hai, mulahaza farmaye.

Hazrat Abu Ayyub Ansari  se marwee hai ke Aap  ne farmaya: 4 cheezen Ambiya alaihimus salam ki fitrat aur unki sunnat hai. Haya, itr, miswak aur nikah.



(Musnad-e-Ahmed:5/425)

Nabi-e-Kareem  ne farmaya: 3 aadmi aise hain ke Allah ta'ala par haq hai ke unki madad kare. Un 3 aadmiyon me aap  ne us aadmi ko bhi zikr farmaya jo sirf apni izzat-o-effat aur pakdamani ki hifazat karne ke liye kisi aurat se nikah karle.



(Sunanul Baihaqi:10/537)

Hazrat Abu Hurairah  farmate hai ke Aap  ne nikah na karne ka ahad karne wali auraton aur aise mardon par lanat farmayi (cursed) jinhon ne tajarrud (bachelorhood) ikhtiyar karliya hai.

(Majmauz zawaid:4/targheeb)

Hazrat Abu Nujaih  se marwee hai ke Rasoolullah  ne farmaya: Nikah ki qudrat wa taaqat rakhne ke bawajood nikah na karne wale mujhse nahi. (Yani meri ummat se unka taluq nahi hai.)

(Majmauz zawaid:4/462)

Hazrat Ubaid bin Saeed  se riwayat hai ke Aap  ne farmaya: Jo meri fitrat se muhabbat karta hai usko chahiye ke meri sunnaton ko ikhtiyar kare. Aur nikah bhi mere sunnat hai.

(Majmauz zawaid:4/462)

Allama Abdur Raoof manawi rehmatullahi alaih is hadith ke tehet farmate hain: Muhabbat ki khasiyat yeh hai ke wo poore taur par mehboob ke hawale hojane aur uske ahkaam ki ita'at karne aur uske tariqon ki khilafwarzi na karne par aadmi ko majboor kardeti hai. Bas jo koie kisi ki muhabbat ka dawa to kare, magar uske tareeqeh ki mukhalafat kare to wo apne muhabbat ke dawae me jhoota

hai. Jaisa ke Allah ta'ala ne farmaya: **قل ان كنتم تحبون الله** "agar tum ko Allah ta'ala ki muhabbat ka dawa hai to mere itteba karo."

(Faizul Qadeer:6/39)

Hazrat Saad bin Abi Waqqas رضي الله عنه se riwayat hai ke Rasoolullah ﷺ ne Hazrat Usman bin Maz'oon رضي الله عنه ko be-nikah zindagi ki ijazat talab karne par us se mana farmadiya. Agar Aap ﷺ unhe ijazat dete to ham apne ko naqabil -e-nikah bana lete.

(Muslim:1402)

Jabke Hazrat Usman bin Maz'oon رضي الله عنه ne ye ijazat eksooyi se Allah ta'ala ki ibadat karne aur ghairullah se dhyan bilkul hatane ki garaz se talab ki thi. Jab ibadat-o-riyazat ke liye bhi be-nikah zindagi pasandedah nahi hai, to mehez laparwahi, gaflat ya rasm-o-riwaj ki pabandi se istarah rehna aur uski wajah se akhlaqi mufsidaat ka samna karte rehna, balke unme muhtala hote rehna Islam me kaise gawara kiya jaskta hai?

Hazrat Anas رضي الله عنه se riwayat hai ke jis ne nikah karliya usne aadha deen mukammal karliya. Ab usko chahiye ke baqiya aadhe ki hifazat ki fikr kare aur Allah ta'ala se usme kotahi se darta rahe.


(Majmauz zawaid:4/464)

Ek aur riwayat me aadhe deen ke bajaye aadhe iman ke alfaz aaye hai. Allamah Abdur Raoof manawi rehmatullahi alaih iski sharah me farmate hain: Taqwa ke 2 hissen bataye gaye hain, ek nikah karlene se hasil hojata hai, doosra hissa deen ke baqiya umoor ke zariyeh hasil hoga.




Abu Hatim rehmatullahi alaih farmate hai: Aadmi ke deen ki hifazat aam tour se sharam gaah aur peet (stomach) ki hifazat par mouqoof hoti hai. Isliye nikah ko nisf (half) imaan ya nisf deen ki takmeel farmaya.



Imam Qurtubi rehmatullhi alaihi farmate hai is hadith ka matlab yeh hai ke "yeh baat maloom hai ke nikah nisf deen hai, jisko yeh neemat haasil hogayi usko chahiye ke baqiya nisf ke husool ko yaqeen batargheebnaye".

(Faizul Qadeer:6/127)



Hazrat Abdullah Ibne Masood  se marwee hai ke unho ne farmaya: Agar mujhe yeh yaqeen hojaye ke meri zindagi ke sifr 10 din hi baqi reh gaye hai, to mai wo 10 din bhi bagair zoujah ke rehna pasand nahi karunga.

(Majmauz zawaid:4/461)

Hazrat Rabeeah Aslami  apni shaadi ka waqiyah bohot tafseel se bayan karte the. Usme hai ke pehle kisi wajah se unka iradah nikah ka nahi tha. Rasoolullah  ne mutaddad martabah (several times) targheeb dekar unhe nikah par aamadah kiya, aur apni sarparati me unka nikah karwaya. Waqiyah poori tafseel ke sath mazmoon number 8 me mulahaza kiya jasakta hai. Nabi-e-kareem  ke is eahtemam se unka nikah karwadena, nikah ki ahmiyat aur zaroorat ko wazeh karta hai.

Hazrat Abu Nujaih  ki ek riwayat me hai ke Rasoolullah  ne nikah na karne wale mardon aur auraton ko, bawajood maaddi dowlatmandi ke miskeen-o-mohtaj qarar diya.

(Majmauz zawaid:4/464)

Yeh chand riwayaat hai jo hadith ki mukhtalif kitabon se naqal ki gayi hai. Jo mukhtalif me'yar ki hai. Baaz sahi aur hasan darje ki hai, baaz us se kam darje ki hai. Magar uske bawajood muhaddiseen ke nazdeek ba haisiyat-e-majmooe motabar aur qabil-e-qabool hain. Unke alawa aur bhi mutaddad ahadith-o-aasar hai jin me Nabi-e-kareem  aur Sahaba-e-kiram  ne nikah karne ki ahmiyat wa fazeelat bayan ki hai. Aur be-nikah zindagi ko na pasand qarar dekar unke nuqsanaat aur khatraat se

aagah kiya hai. Nikah ki targheeb me waarid shuda riwayaat ka andaza karne ke liye itna kafi hai ke mashoor muhaddis Hafiz Ibne Hajar rehmatullahi alaih farmate hai: Mai ne fazail-e-nikah ke silsile me warid shudah riwayaat ko "الافصاح فى فضائل النكاح" ke naam se ek mustaqil risaleh (seperate booklet) ki shakal me jama kardiya hai. In riwayaat ki tedaad 200 se bhi ziyadah hai.

(Mirqatul Mafateeh:2/88)

Nikah ke aqlee wa naqlee fawaid:

Jaha tak uske fawaid-o-manafe ka talluq hai to khud kayinaat ki baqa aur uske qiyam ka raaz isi me poshida hai. Kyun ke yeh kayinaat-e-rang-o-boo aur duniya-e-surat-o-roo sirf insano ki aazmayish ki khatir se paida ki gayi hai. Aur insano ke wujood-o-tasalsul ka zariyah bhi yahi nikah hai.

Allah ta'ala ka irshad hai:

الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا
رِجَالًا كَثِيرًا وَنِسَاءً

*jisne tumhe ek jaan se paida kiya aur us se uska joda
banaya aur un dono se bohot se mard aur auraton ka
silsila phailadiya.*

(surah An-nisa:1)

Aur hadith-e-pak me nikah ko pak-nigahi aur pakdamani ka zariyah, ummat ki kasrat ka waseela aur mua'asharah ki sihat wa umdagi ka zeenah qarar diya gaya hai.

Hakeemul ummat Hazrat Thanavi r.a farmate hai:

Nikah bhi Allah ta'ala ki ek badi neemat hai, deen-o-duniya dono ke kaam us se durust hote hai, usme bohot

faide aur be-inteha maslihaten hai. Aadmi gunah se bachta hai, dil thikane hojata hai, niyyat kharab aur daawa dool hone nahi paati aur badi baat yeh hai ke faide ka faida aur sawab ka sawab hai. Isliye ke miyan ka apni biwi ke paas baith kar (uski dil joie aur apni dil jamaee ke liye) muhabbat wa ki baaten karna, hasi, dil-lagi me dil behlana nafil namazon se afzal hai.

Ibne qudama hambali rehmatullahi alaih farmate hain:

Hame pichli ummaton se mutalliq yeh riwayat pahunchi hai ke kisi nabi ke samne ek shaksh ki ibadat-o-zuhd ki badi tareef ki gayi to unhon ne farmaya: Sab theek hai magar wo apne nabi ki sunnat ko choodne wala hai. Jab us shaksh ko iski ittela mili to usne aakar nabi se poocha ke mai kis sunnat ko choodne wala hun? Unhon ne farmaya sunnat-e-nikah ko tu ne choda hua hai. Usne arz kiya nikah ki in tamam ibadaton ke muqabile me kya ahmiyat hai? Us par us Allah ke Nabi alaihis salam ne farmaya log nikah ko chood kar doosre tamam ibaadaat wa mujahadaat me lagjaye to bhi un hikmaton ko nahi pasakte jo nikah ke zariye hasil hoti hain.

(elaus sunan11/126)

Iske alawah usme zina me muhtala hone ke khatre se hifazat hai aur aoulad ka zariyah hone ki wajah se qiyamat ke din rasoolullah ﷺ ke fakhar ka sabab hai. Aur phir ahl-o-ayal ki wajah se aadmi par masarif wa mashagil ki bohtaata hojati hai jo bohot se munkaraat wa muharramaat se bachaleti hai. Aoulad ki tarbiyat wa parwarish aur unki khidmat me pesh aane wali takleefon par sabar-o-tahammul karna padta hai jis se akhlaq ki durustgi aur batin (innerself) ki safayi bhi hoti hai. In khoobiyon aur khusoosiyaton ke hawale se fuqaha (scholars of islamic law) ne nikah ko ibadaat me shumar kiya hai.

Nikah ke amal ki imtiyaazi sh aan

Ulama ne likha hai ke imaan aur nikah ke alawah koie ibadat aisi nahi hai jo Hazrat Adam alaihis salam se Hazrat Muhammad ﷺ tak har nabi ki shariyat me moujood hon, hatta ke jannat me bhi moujood rahe. kyun ke jannat me aadmi ke sath uska imaan bhi rahega aur rista-e-zoujiyat bhi.

(Gayatul Aoutaar:2/2)

Nikah ke amal ko ba ek waqt ibadat aur mu'amalat ki dono shaane hasil hai. Hukum-e-rab ki tameel, sunnat-e-nabawi ki tamseel aur waseela-e-iffat-o-esmat hone aur uske liye khutba-e-masnoon ke hone, gawah ke zaroori hone, walimah ke masnoon hone jaisi khusoosiyat ki wajah se agar isme ibadat ki shaan payi jati hai, to doosri janib zoujah ke huqooq-e-kifalat aur meher ke mu'awazeh me haq-e-istefadah ke tabadale ki wajah se mu'amalat ki shan bhi jhalakti hai. Shayad isi wajah se aam tour se fuqaha wa muhaddiseen ne kitabun nikah ko ibadaat ke bad aur mu'amalat se qabl bayan kiya hai. Take dono janib se uske talluq ka izhar ho. واللہ اعلم

Nikah ka fiqhi wa sharee mouqaf : (The legal status of nikah in islamic law)

Fuqaha-e-kiraam ne kitab-o-sunnat ki roshini me nikah ko aam haalat me masnoon, khaas surton me wajib aur bila kisi khaas zaroorat ke be-nikah rehne ko na pasandeedah aur khataarat wa mufsidaat ka sabab qarar diya hai.

Ibne qudamah Hanbali rehmatullahi alaih farmate hai:

Nikah ke silsile me aam tour se logon ki 3 halaten hoti hai, aur har halat ka hukum alahidah hai. (1) Kuch log aise hote hai ke agar wo nikah na kare to andesha hai ke kisi masiyat aur gunah me muhtala hojaye. Aise logon ke liye

jumhoor fuqaha ke nazdeek nikah karlena wajib aur zaroori hai. Kyun ke haraam kari se bachna aur pakdaman rehna islami fareeza aur sharaee mutalaba hai. (2) Kuch log wo hai jin ko taqaza-e-shahwat to hai magar itna itminan hai ke agar nikah na karenge, tab bhi nafs se magloob hokar kisi gunah ke murtakib na honge. Aur izzat-e-nafs ko baqi rakhsakenge. Unke liye bhi nikah karna hi behtar hai kyun ke nikah karke izdewaji zindagi ke taqazon ki takmeel me mashghool hona nikah na karke apne aap ko ibadat-e-ilahi ke liye farig karlene se ziyadah behtar aur afzal hai. Yahi fuqaha-e-kiraam ki tehqeeq hai, aur yahi sahaba-e-kiram ka tarz-e-amal hai. (3) wo log jo 'mafqoodus shahwah' hon yani nikah ke qabil hi na ho, kwah is wajah se ke wo paidayish hi se na-mard hon ya shahwat thi magar budhapa ya bimari ki wajah se ya kisi aur wajah se ab zaya (waste) ya khatam hochuki hai.

(Al mugna:7/327)

(aise shaksh ke ahkaam tafseeli aur ikhtelaafi hain. Zaroorat par ulema se maloom karliye jaaye.)

Al garz! nikah islam me sirf shahwat rani ya zouq-e-nafsani ki takmeel ka naam nahi hai. Balke wo kaie hikmaton aur maslihaton ka majmuah hai. In me bil khusoos haya wa pakdamani aur geerat-e-imani ki hifazat aur islami mu'aasharah ko insani shariyat ki alamat-o-pehchan banana bhi hai. Isi wajah se kitab-o-sunnat me jaha nikah karne ke fazail wa fawaid se aagah karte huwe iska hukum diya gaya hai, wahi nikah na karke badkari wa gumrahi ke raston me padne ke bure asaraat aur khatarnaak nataij se muttale karke us se roka aur mana kiya gaya hai. Agle safhaat me nikah na karne ke nuqsanaat bhi mukhtasaran bayan kiye jarahe hai. Unko bhi mulahaza karlijiye.

AAKHIRAT KI TAYYARI

*Behr -e -gaflat yeh teri hasti nahi
Dekh jannat is qadar sasti nahi
Reh guzar duniya hai yeh basti na hi
Ja-e-ayesh -o-ishrat -o-masti nahi
ek din marna hai akhir mout hai
Karle jo karna hai akhir mout hai*

(Majzoob rehmatullahi alaih)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعُدُوْنَ

*Phir jo koie apni biwiyon aur sharaee bandhiyon ke alawah
kisi aur tariqeh se shahwani taqaze poore karna cahenge to
yahi log had se tajawuz karne wale hain.*

(surah Al-mu'minoon:7)

Nikah ka ahem pehlu yeh hai ke wo 'safah' yani badkari wa zinakari se hifazat ki zamanat hai. Kyun ke 'nikah' wa 'safah' dono aam tour se jazbaat-e-shahwat par qaboo pane aur taskeen hasil karne ki garaz se kiye jate hai. Lekin nikah is maqsad ke husool ka halal, jayaz aur shareefana tareeqah hai. Aur 'safah' mou, na-jayaz aur ghair shareefana balke haywani tareeqah hai. Islam ne nikah ka hukum dekar aur usko aasan banakar insaniyat ko touheen me padne aur apne taqaddus wa ahteram ko khatam karne se bacha liya, aur samaaj se badkari ke imkanaat ko khatam karneka mubarak wa kamiyaab intezam kardiya hai. Nikah ki targheeb wa takeed se mutalliq taleemaat-e-islamiyah ko aap mulahaza farma chuke hain. Ab 'safah' ki mazammat ka bhi mutalah kar lijiyeh, taake us gande amal se nafrat hojaye.

'Safah' yani badkari ki wazahat me Ulama jin aamal ka zikr karte hain un me zina, lawatat aur musht zani ziyadah ahmiyat rakhte hai. Aur aam tour se be nikah noujawano me, khusoosan aaj-kal paye jate hai. Is liye un ka zikr zara tafseel se kiya jaraha hai.

Zina kaari ki mazammat kitab -o-sunnat ki roshini me

Quran e Majeed me irshad -e-rabbani hai

وَلَا تَقْرَبُوا الزَّانِيَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Badkari ke qareeb bhi mat jao, kyun ke wo bohut hi buri baat aur bura rasta hai.

(Bani israil:32)

Imam Qurtubi rehmatullahi alaihi farmate hain:

Zina bil-ittefaq bohut hi buri harkat aur bad-tareen gunah hai. Khud gunah hone ke alawah kaie gunahon ke wujood me aane ka sabab hai. Masalan doosre ki aoulad ko apna waris banana, khandaan aur nasab ka khalat

malat hojana, aapas me adawatun aur nafraton ka paida hona wagherah... Isi liye Nabi-e-kareem ﷺ ne ek hamila aurat ko ek shaksh ke darwaze par dekh kar logon se pucha ke shayad yeh shaksh us aurat se hambistari karna chahta hai? Batlaya gaya hai Farmaya: mera gee chaahta hai ke us shaksh ko aisi lanat (bad-dua) karu ke zindagi bhar wo uske peeche lagi rahe, yahan tak ke qabr me bhi uska peecha na chode.

(Al jamiu li ahkamil quran:5/185)

Ek aur mouqeh par aap ﷺ ne irshad farmaya: shirk ke baad Allah ta'ala ke nazdeek badkari se bada koie gunah nahi hai.

(tafseer-e-ibne kathir: 3/38)

Ulama farmate hai ke agar kisi shaksh ne badkari ki aur Allah ta'ala se zindagi me toubah nahi ki, ya islami qanoon ke mutabiq usko saza nahi digayi, to dozakh me aag ke kodon se usko saza di jayegi.

Isi tarah Hazrat Dawood alaihis salam par nazil shuda aasmani kitab "Zaboor" me hai ke zina karne walon ko dozakh me unki sharam gahon ke bal latka kar, unhe lohe ke kodon se mara jayega. Jab wo log uski takleef se aajiz hokar najaat ke liye faryaad karenge to daroga-e-jahannum kahega ab kyun shoor macha rahe ho? duniya me to bade maze le le kar aur khush hote huwe, itrare huwe badkariyan karte phirte the. Na Allah se sharmate the aur na uska khouf karte the. Ab 'hai.. hai..' ka kya faida?

(Az zawajir:2/772)

Musnad-e-Ahmed me hai ke aadhi raat hojane ke baad aasman ke darwaze khol diye jate hai aur ek aawaz dene wala Allah ta'ala ki taraf se aawaz deta hai ke "koie dua karne wala hai jis ki dua qabool kijaye? Koie maangne wala hai ke ata kiya jaye? Koie museebat zadah hai ke uski

takleef door ki jaye?" Chunanche us waqt har maangne wale ki dua qabool hoti hai siwae zina karne wale ke.

(Az zawajir: 2/772)

Bukhari shareef me ek lambi hadith ke zimn me Aap ﷺ ka yeh irshad-e- girami manqool hai ke (manazir-e-barzakh me) mai ne ek muqaam dekha jo tannoor ke misl neeche kushada aur oopar tang tha. Isme nange mard aur nangi auraten thi. Uske andar aag jalrahi thi. Jab uski lipteen oopar ko uthteen to yeh sab uske saath oopar ko uthte. Jab bahar nikalne ke bilkul qareeb hojate to woh aag neeche baith jati, to yeh sab log bhi uske saath neeche pahunch jate. Uske andar cheekh-o-pukaar bhi ho rahi thi. Mujhe batlaya gaya ke yeh sab zinakaar mard aur auraten hain.

(Bukhari: 7048)


Abu dawood shareef me hai ke Nabi-e-kareem ﷺ ne farmaya: Aadmi jab zina karta hai to uska imaan dil se nikal jata hai aur abar ke tukde ki tarah uske oopar chala jata hai. Jab wo us harkat se farig hota hai to wapas aajata hai.

(Tirmidhi: 2625)



Gour karna chahiye ke kitni khatarnaak yeh surat-e-haal hai. Khuda na kwahsta isi haal me mouth aagayi to kaisi buri mouth marega اعاذنا الله منه

Hazrat Ali Karramallahu wajhahu se marwee hai ke qiyamat ke din tamam logon par ek hawa chalege jo itni badboodaar aur muta'ffan hogi ke us se har nek aur bad mut'assir hoga, dam ghutne lagega aur log aziyyat aur takleef se karahne lagenge aur hairan honge ke akhir yeh kahan se phoot rahi hai? To koie batlane wala batlayega ke logon suno! yeh zinakaron ki sharam gahon se nikalne wali badboo hai jo toubah kiye bagair is badkari hi ke sath Allah ta'ala ke samne hazir hogaye.

(At targheeb wat tahreeb:3/193)

Hazrat Abu Musa ashari  se marwee hai ke zinakaran ki sharam gahon se dozakh me aisi gandagi nikalti rahegi jis ki wajah se ahle dozakh ki aziyyat wa takleef aur badhjayegi.

(Musnad-e-ahmed: 6/109)

Hazrat Maimoonah  se riwayat hai ke Allah ke nabi  ne farmaya: Yeh ummat us waqt tak khair-o-barkat se rahegi jab tak ke usme badkari ki aoulaad aam na hojaye. Jab aisa hoga to Allah ta'ala usko azaab-e-aleem me muftala farmadega.

(Musnad-e-ahmed: 6/333)

Yeh aur in jaisi be-shumaar riwayaat hai jo badkari aur zinakari ki mazammat bayan karti hai. Aur yaqeenan iski jitni bhi mazammat ki jaye kam hai. Isliye ke shariyat ki rehnumaee to us ka eahsaan-e-azeem hai. Agar shariyat rehnumaee na karti to bhi insaan ki fitrat aur uska zameer khud is harkat ko khabees aur mazmoom hi samajhta. phir yeh sab riwayaten zinakari ki har surat ki mazammat kar rahi hai. Baaz doosri riwayaat se yeh bhi maloom hota hai ke uski baaz suraten baaz surton se ziyada buri aur gandi hai. Masalan padosi ki biwi se zina karna, pakdaman aurat se zina karna, budhape me zina karna, elm-o-fazl wale ka zina karna aam logon ki zinakari se ziyada mazmoom (buri aur qabil e mazammat) hai.

Ham jins parasti wa amrad parasti ek g hair insani harkat

'Safah' yani zina hi ki ek aur qisam 'lavatat' (Homosexuality) hai. Balke yeh us se bhi gayi guzri aur intehayi ghair fitri harkat hai, ke aadmi sinf-e-mukhalif ke bajaye apni hi jins ke saath shahwat rani wa badkari kare. العیاذ بالله Yeh harkat guzishtah aqwaam me bhi kisi qowm me nahi thi, sirf ek qoum yani ahle samood (jinki taraf Hazrat Loot alaihis salam ko bheja gaya) me payi jati thi. Yeh qoum is buri harkat me muftala thi. Unke ambar

Hazrat Loot alaihis salam ne unse is buri aadat ko chudane ki bohot mukhlisaana koshish ki thi magar unhe is khaslat ki aisi pukhta aadat padgayi, aur aisi lat lag-gaye thi ke wo kisi tarah is harkat ko chodne keliye tayyar nahi hote the. Yaha tak ke Allah ta'ala ne unpar apna aisa sakth azaab nazil farmaya ke faristhe ne unki basti ko aasman par uthakar pehle unhe giradiya, phir basti ko unpar ulat-diya aur unpar aasman se pattharon ki barish ki gayi. Siwae Loot alaihis salam ke farmabardaron ke, aur koie shaksh is azaab-e-ilahi se bach na saka. Is marz ki khatarnaki aur mal'ooniyat (qabil e lanat hone) ki wajah se Nabi-e-Kareem ﷺ ne bhi apni ummat ko is khabees aadat se bachne ki takeed aur uski sakth mazammat bayan farmayi.

Hazrat Ibne Abbas ؓ se marwee hai ke Aap ﷺ ne is harkat ke karne walon ko qatal kardene ka hukum diya. (Abu Dawood:4/158) Agar che aap ke dour me aisa koie waqiya pesh nahi aaya, phir bhi zikr aane par aap ﷺ ne yeh sakth hukum irshad farmaya, jis se uski burayi aur wazeh hojati hai.

Hazrat Ibne Abbas ؓ se hi doosri riwayat me manqool hai ke aap ﷺ ne qoum-e-loot ki harkat karne wale par lanat farmayi hai. (Nasai:4/332) 'Lanat' rehmat-e-khudawandi se doori ko kehte hai. Allah ta'ala bachaye, kis qadar sakth waeed hai!

Hazrat Jabir ؓ se riwayat hai ke aap ﷺ ne farmaya: Mai apni ummat se sab se ziyada jis ceez ka khouf karta hun wo qoum-e-loot ka amal hai (yani lawatat, h omosexuality) kahi wo isme muhtala na hojaye.

(Tirimidhi:1457)

Hazrat Abu Hurairah ؓ se riwayat hai ke aap ﷺ ne aisi harkat karne wale ke bare me farmaya ke: uski subah Allah ta'ala ke gazab (anger) me hoti hai aur shaam uski narazgi me hoti hai.

(Shua'bul imaan:2/756)

Imam ibne sireen rehmatullahi alaih farmate hai ke yeh gandi harkat janwaron me bhi siwae gadhon aur khinzeeron ke kisi aur janwar me nahi payi jati. Yani janwar tak is se nafrat karte hai. Hazrat Ibne Abbas ؓ aisi harkat karne walon ko qatal kardene ya oonche jagah se girakar oopar se pthar barsane ka hukum dete the. Hammad ibne Ibrahim rehmatullahi alaih farmate the ke agar kisi ko 2 baar sangsaar kiya jasakta tha to yeh khabees is qabil the ke unhe double sangsaar kardiya jaye. (sangsaar yani pattharon se maar kar khatam kardena). Hazrat Mujahid rehmatullahi alaih farmate hai ke lawatat karne wala aasman-o-zameen ke tamam paniyon se gusul karle to bhi pak na hoga. Najis ka najis hi rahe ga. Hazrat Ibne Abbas ؓ farmate hain ke: Lawatat karne wala agar bagair touba ke marjaye to qabar me khinzeer banadiya jayega. Hazrat Ali ؓ farmate hai ke: Jo mard yeh pasand karta hai ke uske sath badfeli ki yeh harkat ki jaye, to Allah ta'ala uske andar niswani shahwat paida karke usko shaitan-e-mardood banadeta hai.

(Shua`bul iman/Az zawajir wagherah..)

Hazrat Abu Bakar Siddiq ؓ ke zamane me Hazrat Khalid bin Waleed ؓ ne unhe ittela di ke baaz dehatiyon (villagers) me aise shaqshon ki ittela mili hai, jo mardon ke sath un harkaton ka moqah dete hain jo auraton ke saath ki jati hain. Hazrat Abu Bakar ؓ ne sahabah ؓ ko jama karke mashwarah kiya ke aise logon ko kya saza deni chahiye? Hazrat Ali ؓ ne farmaya: Aap log jante hai ke yeh wo gandi aur khabees harkat hai ke pichli ummaton me bhi siwae Hazrat Loot alaihis salam ki qoum ke kisi aur qoum me bhi nahi milti. Aur Allah ta'ala ne unke saath jo muamla kiya wo bhi aap logon ko maloom hai. Mere rai to yeh hai ke aise shaksh ko aag me daldiya jaye. Hazrat Ali ؓ ki is raai (opinion) se tamam sahabah ؓ ne ittefaq farmaya. Aur Hazrat Abu Bakar ؓ ne isi ka faisala farmadiya.

(Shua`bul iman:2/756)

Phir is bimari ke mukhtalif madarij (stages) hote hai. Kisi me koie, kisi me koie darjah paya jata hai. Aur baaz qisam baaz se ziyadah khatarnaak hoti hain. Phir baaz martabah aadmi ko is marz me muhtala hone ka eahsaas hojata hai. Baaz martaba eahsaas bhi nahi hota. Bohot makhfee (unknown) tariqeh se uske andar paida hojata hai. Aur din ba din mazboot hota jata hai.

Ek buzurug Hazrat Abu Suhail rehmatullahi alaih farmate hai ke lawatat ke mareez 3 qisam ke hote hain. Ek to wo log hain jo mardon yani haseen ladkon ko sirf door se dekh kar aur ghoor ghoor kar mehzoos (khush) hote rehte hain. Yeh log badnigahi par hi iktifa karlete hain. Doosre wo jo unhe chookar, haath lagakar mehzoos hote rehte hain. Yani qareeb baithna aur baar baar musafaha karna, mukhtalif bahano se uske jism ko choote rehna, in harkaton ke zariyeh haraam lazzat loot-te rehna unki aadat banjati hai. Teesre wo log jo in sab hadon se aage badhkar bad feali tak pahunch jate hain. Aur puri be hayayi se yeh harkat karte aur karwate hain.

(Shua'bul iman/Az zawajir wagherah)

Baaz buzurgon se manqool hai ke ham-jins parasti (homosexuality) ke liye kisi ke intekhaab karne me bhi logon ke zouq (taste) mukhtalif hote hain. Baaz log chote chote bacchon par niyyat kharab karte hain. Baaz be dadhi, moonch na-balig ladkon ko pasand karte hain. Aur baaz log thodi dadhi, moonch aajane ke baad ki umaron ki taraf ragbat karte hain. Baaz ham umaron ke sath bad niyyati se talluq rakhte hain. Phir yeh aisi gandi bimari hai ke badi umaron ko pahunch kar aur saleh maholon (pious atmosphere) me jakar bhi khatam nahi hoti jab tak ke kisi muslih (islaah karne wala, reformer) se tadabeer maloom karke mukhlisana aur diyanat daranah tariqeh par uska elaaaj na kiya jaye.

Marwee hai ke Hazrat Esa alaihis salam ne ek dafah kisi raste se guzarte huwe ek shaksh ko aag me jalta hua dekha. Aap ne az-raah-e-shafaqqat pani manga kar usko bujhane ki koshish ki to kya dekhte hai, ke aag ek ladka bangayi, aur aadmi aag bankar us ladke ko jalane laga. Bohot hairan huwe, Allah ta'ala se dua ki ke un logon ko zindagi dijaye ta ke haqeeqat-e-hall maloom karsakun. Allah pak ne unhe zinda kardiya to us shaksh ne batlaya ke mai zindagi me is ladke ki muhabbat me muftala hokar uske sath bad fea'li kiya karta tha. Jab mai margaya aur yeh bhi apne waqt par margaya to Allah ta'ala ne yeh faisala farmaya ke kabhi mai aag bankar isko jalata rahun aur kabhi yeh aag bankar mujhko jalata rahe. اعاذنا الله منه

(Az zawajir1/789)

Musth zani (hand job) sharam naak khaslat hai

Quwwat-e-shahwaniyyah jab bhadakti hai to aadmi usko thandi karne aur bhujane ke liye be-chain hojata hai. Uske afkaar-o-khayalaat muntashir hojate hain, thodi deer ke liye aqal wa hosh bhi maghloob wa maftoon hojate hain. Aise waqt me taqwa wa parhezgari aur iffat wa pakdamani ki hifazat usi waqt mumkin hai jab ke uske paas taskeen-e-nafs ka halal samaan (yani biwi) moujood ho ya phir wo khouf-e-khuda wa khashiyat-e- ilahi ki sifat se muttasif ho. Ba surat-e-deegar (yani uske paas na-biwi moujood hai aur naahi parhezgar mahool mayassar hai to) aadmi wahshiyana aur ghair shareefana rahon ki taraf bhagta hai. Unhi harakaat-e -bad me ek wo harkat bhi hai jis ko "استمنا باليد ya mushth zani" kehte hain. Iski aadat umooman khamoosh mizaaj, tanhayi pasand, sharmile noujawano ko jald padjati hai. Jab inki shahwat bhadakti hai to apne hi hathon se mani (sperm) ka ikhraj karte rehte hain. Aur iska chaska lagjata hai to waqt be waqt, subah wa sham jab dil me aaya is harkat se lutf andooz

hone lagte hain. Halanke yeh chand secondon ki haraam lutf andozi unko zindagi bhar ki halal lazzaton aur tamam umangon se mehroom kardeti hai.

Hindustan ke mashoor tabeeb Maseehul Mulk Hakeem Ajmal khan rehmatullahi alaih farmate hain: "Is bad khaslat aur qabeeh harkat ki ibtida africa se huie hai, lekin arab, misar aur hindustan balke tamam duniya ke muhazzab aur ghair muhazzab mulkon me yeh aadat-e-bad qadeem ayyam se kam wa besh jari hai. لا حول ولا قوة الا بالله العلي العظيم. Yeh ek aisa qabeeh aur bura kaam hai jis ki badoulat bohot se khandaan tabah huwe aur ho rahe hain. Biradaran-e-watan ki aam na-taqati aur kamzori iski bayyin shahadat hai. Sirf yahi akeli na-shahista harkat, aaj kal hamari naslon ko behad kamzoor bana rahi hai. Jawanon ki jawani ko mitti me milane wali, jawani ki umangon aur housalon par pani pherne wali, taraqqi aur taraffu ke wal walon ko milya meat karne wali yahi badtareen khaslat hai. Kaash ke is waba-e-aam ke muhlik nataij ab bhi noujawano ke samne aaye, kaash ke unki aankhe khule aur senkado waqiyaat se ebrath wa baseerat hasil karen. Yeh baat to wusooq se kahi jasakti hai ke is tabah kun aadat me noujawano ki bohot badi tedad giraftar hai, aur iska behtareen me'yaar wo khutoot hain jo aali janab Maseehul Mulk marhoom ki khidmath me tajweez-e-dawa aur elaaj ke liye aate the. In mareezon ke halaath dekh kar kalejah paash paash hojata hai, jo apne haathon se apni behtareen zindagi ko khakh me milakar zinda dar goor horahe hain. Aur hamesha ke liye kaf-e-afsoos malte rehte hain. Is harkat ka asar dil, dimag, jigar, medah (digestive system), gurdon aur aalat-e-touleed par eksa padta hai. Aur kuch dino ke baad raat din rote huwe aur pareshan hote huwe guzarta hai. Aisa shaksh aksar auqaat pyaari zindagi se aajiz aakar mouth (khud kushi) tak ko tarjeeb deta hai.

yeh to ek tabeeb-e-jismani ki baaten thi, muhsin-e-insaniyath, gham ghusar-e-ummat, rehmat-e-do aalam ﷺ ne bhi in jismani tabeebon se bohot pehle is sangeen jurm aur badtareen harkat ki shana'at-o-khabasat se ummat ko khabardar aur hoshiyar karte huwe farmadiya tha ke aise harkat karne wala marne se pehle sacchi toubah nahi karega to Allah ta'ala qiyamat ke din na uspar nazar-e-rehmat farmayenge aur na hi usko gunahon se pak-saaf farmayenge. Aisa shaksh jahannum me awwaleen dakhil hone walon ke sath dakhil kiya jayega.

(Shua`bul Iman:2/766)

Neez Aap ﷺ ne irshad farmaya:

"ناكح الیدملعون"

Musht zani karne wala maloon hai.

(Kashful khifa:1/499)

Imam Bukhari rehmatullahi alaih ne apni kitab at-tareekhul kabeer me Hazrat Anas bin Malik ؓ ka qoul naqal kiya hai ke unhon ne aise shaksh ke bare me farmaya ke: Apne haathon se mani kharij karke shahwat poori karne wala qiyamat ke din istarah uthaya jayega ke uske haath hamila honge. نعوذ بالله منه

(Shua`bul Iman:2/766)

Isi wajah se mufasssireen-e-kiram ne surah Al-mu`minoos ki ayath

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعُدُونَ

Jo log halal tareeqon ke alawah shahwat rani ka koie aur tareeqah ikhtiyar karte hain to yahi log had se tajawuz karjane wale hain.

(Suratul Mu`minoos:7)

me وَرَأَىٰ ذَٰلِكَ ke tehet zina, lawatat, janwaron se badkari, biwi se dubur me mujama't, mut'ah yani muaqqati nikah (agreement based marriage) wagherah ke saath saath istimna bil yad (hand job) ko bhi shamil kiya hai.

Allamah Aaloosi rehmatullahi alaih farmate hain: Isi tarah istimna bil yad yani apne haathon se mani ka ikhraj (jisko khaz khaza aur jild umairah se bhi kaha jata hai) bhi jumhoor ulema ke nazdeek ذَٰلِكَ فَمَنِ ابْتَغَىٰ وَرَأَىٰ me shamil aur haraam hai. Baaz Ulema ne is amal ke haraam hone par is ayath ke alawh deegar aasar-o-akhbaar masalan Nabi-e-Kareem ﷺ ka aisi harkat karne wale ko maloon farmana aur Hazrat Saeed ibne Jubair رضي الله عنه ka yeh irshad ke ek qoum aisi harkat ki wajah se azaab-e-ilahi me muftala ki gayi thi. Aur Hazrat Ata rehmatullahi alaih ka yeh irshad ke aise logon ke haath qiyamat ke din hamila honge wagera se istedlal kiya hai. واللّٰه اعلم

(Roohul M'aani:9/10 mulakkhasan)

Imam Qurtubi rehmatullahi alaih farmate hain:

Is harkat ke bare me Hazrat Imam-e-Malik rehmatullahi alaih se poocha gaya ke shariyat me iska kya hukum hai? to aap ne iske jawab me yahi aayat tilawat farmadi. Goya isko haraam qarar diya. Chunanche jumhoor ulema iske haraam hone hi ke qayil hain. Baaz Ulema to isko 'apni zaat se badkari karna' qarar dete hain. Yeh aisa gunah aur gandi harkat hai jisko shaitan-e- mardood ne apni taraf se waza karke logon me chala diya hai. Halanke yeh itni ghair fitri aur buri aadat hai ke aam fitrat-e-insani khud hi is se nafrat karti hai. Koie shareef aadmi to kya iske jawaz ka tasawwur karsakta hai, jabke razeel aur kameene aadmi ke nazdeek bhi yeh harkat baais-e-nang-o-sharm hua karti hai.

(Al jamiu li ahkaamil quran:12/81 mulakkhasan)

Hazrat Moulana Idrees kandhalawi rehmatullahi alaih farmate hai:

Biwi ya sharaee bandhi ke saath shariyat ke mutabiq shahwat poori karne ke alawah; shahwat poori karne ki aur koie bhi surat halal nahi hai. Isme zina bhi dakhil hai. Jo aurat us par haraam hai us se nikah bhi isme dakhil hai, biwi ya bandhi se halat-e-napaki me mujamat karna bhi isme dakhil hai, biwi se ghair fitri tareqeh par jima karna bhi dakhil hai, kisi mard ya ladke ya janwar se shahwat poori karna bhi isme shamil hai. Aur jumhoor Ulema ke nazdeek istimna bil yad yani apne hathon se mani kharij karlena bhi isme dakhil hai.

(M`aariful quran idrisi)

Garz yeh ke, yeh buri harkat shariyat, insani aqal aur sharafat har lihaaz se buri aur qabil-e-lanat wa nafrat hai. Lekin hamare zamane me zaroorat padte hi nikah karlene ki sahoorat na hosakne, tamam rasmi lawazimath aur nafsani mutalabaat par qudrat tak intezaar ko zaroori karliye jane ki wajah se muaashreh (society) me pheile huwe shahwat angeez asbaab (posters, ishteharaat, akhbaraat hatta ke zaroorat ki cheezon par chapi mardani wa niswani haya sooz wa sharm naak nangee tasweeron ki kasrat, ladkon aur ladkiyon ka intehayi chust aur aaza-e-mastoorah ko numaya karne wale libaas ke saath ek doosre se ikhtelaat, t.v aur c.d ke manazir aur akhir me internet par moujood na-qabil-e-bayan had tak fahash mawaad wagherah) ki wajah se bacche ibtidayi jawani hi me is khabees harkat ke aadi hote jarahe hai. Chand lamhon ki haraam lazzat ki khatir zindagi bhar ki halal lazzaten, sukoon-o-suroor, farhat-o-khushi ko qurban karde rahe hain. Nateejatan khadi jawani me zindagi se mayoos, boodhon se badtar zaef wa kamzoori ki halat aur zillat aur ruswayi ke khataaraat se do chaar hokar apni mout marjane ke mansoobe bana rahe hain. اعاذنا الله منه

Wahej sirf yeh hai ke nikah ko musalmano ne khane peene ki zaroorat ki tarah ek zaroorat-e-insani smajhne ke bajaye mehez kwahish e nafsani qarar dekar tarah tarah ki shuroot-o-quyood ka paband banaliya hai. Jiski wajah se wo ek aasani se hasil hone wali nee`mat ke bajaye pareshani aur museebat bangayi hai. Idhar umar ke ek hisse me shahwat ka bar-angekhta hokar sinf-e-mukhalif ki talash me be-chain hojana, ek aisa fitri taqaza hai ke agar wo halal tariqeh se poora na ho to aadmi kisi bhi haraam raaste me ghusne ke liye tayyar hojata hai. Jaise bhook aur payas mitane ke liye agar pakiza cheezen na milpaye to aadmi na pak aur haraam ceezon se bhi nahi chookta.

Lihaza agar koie shaqsh in buraiyon se mehfooz aur taqwa par mazboot rehna cahta hai to uske liye 2 hi raste hain. (1) Ya jad az jald kisi nek ladki ka intekhab karke us se nikah karle, (2) ya phir uski qudrat nahi hai to Allah ta'ala ki taraf se uske asbaab banjane tak un tadabeer ko ikhtiyar karte huwe (jo mazmoon no 9 me aarahi hai) nigaah, khayal aur sharam gaah ki hifazat karta rahe.

Inke bawajood aaj kal ladke aur ladkiyan (deen daron me bhi be deeno me bhi hatta ke ahle elm me bhi) alal umoom nikah me bila wajah takheer karne lage hain. Bila wajah is liye kehta hu ke jo wajah zahir karte hain shariyat me wo takheer ki koie m'aqool wajah nahi hai. Balke mujrimanah tagaful hai. Agle mazmoon me isi se mutalliq islami taleemaat pesh ki jarahi hain.

NUQSAAN KA SOUDA

Lutf duniya ke hai kai din ke liye

Kho na jannat ke maze unke liye

Yeh kya aye dil tu bas phir youn samajh

Tu ne nadan gul diye tinke ke liye

ek din marna hai akhir mout hai

karle jo karna hai akhir mout hai

(majzoob rehmatullahi alaih)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

*Rasoolullah tumhe jis cheez ka hukum de use qabool
karo aur jis cheez se mana kare us se ruk jao.*

(Suratul Hashar:7)

Nikah me jaldi karni chahiye

Khud saaktha mutalabaat aur quyoodaat-o-rusoomaat ka nateeja hai ke aaj kal aoulaad ke nikah me ghair mamooli takheer ki jarhi hai. Halankeh Islam ne nikah me jaldi ko pasandeedah aur takheer ko na-pasandeedah qarar diya hai. Chunanche sarparaston ko hukum diya gaya hai ke bacche jab nikah ke qabil hojaye to unke nikah me takheer na kare. Agar bila wajah takheer karenge aur khuda na kwastah agar bacche kisi be-raah ravi me padjayenge to uske zimmedar walidein bhi honge.

Irshaad e nabawi hai:

من ولد له ولد فليحسن اسمه وادبه فاذا بلغ فليزوجه، فان بلغ ولم يزوجه فاصاب اثماً فانما اثمه على ابيه۔

Jis shaqsh ko Allah t`aala ne aoulaad ata farmayi usko chahiye ke uska acha naam rakhe, behter tarbiyat kare, aur jab wo balig hojaye to uska nikah karde. Agar buloog ke baad bhi nikah nahi karega aur wo baccha kisi gunah ka irtekaab karle to uska wabaal uske baap par hoga.

(Miskath:2/212)

Isi tarah khud noujawano ko mukhatab karke aap ﷺ ne barahe raast irshad farmaya:

يامعشر الشباب من استطاع منكم البائة فليتزوجه، فانه اغض للبصر واحصن للفرج

Aye noujawano! jab tum me se kisi ko huqooq-e-zoujiyyat ki adayigi par qudrat hojaye to use chahiye ke nikah karle. Kyun ke us se nazar neechi aur sharam gaah mehfooz rehti hai.

(Miskath:2/1)

Ulema farmate hain ke "shabab" buloog se 30 ya 35 saal tak ki umar ko kehte hai. Khud Rasoolullah ﷺ ne 25 baras ki umar me nikah farmaya. Aur duniya jaanti hai ke Aap ﷺ deen-e-fitr lekar aaye hain. Is se maloom hota hai ke buloog se 30 baras ki umar ka zamana noujawani ka behtareen aur umdah hissa, aur shaadi keliye mouzzon tareen (munasib) waqt hai. Izdiwaji zindagi (marital life) ki behtari aur kamiyabi ka raaz isi umar me poshida hai. Aur yahi galaba-e-shahwat ka bhi door hai. Agar is umar me ladke aur ladkiyan nikah aur rishta-e-izdiwaj me munsalik hojayengi, to khud unki iffat-o-ismath bhi mehfooz rahegi aur muaasharah bhi aqhlai bigaad se pak rahega. Aur agar is door-e-shabab me nikah karna to kuja (door ki baat) uski baat karna aur aarzooh zahir karna bhi samaaj ki beja quyood-o-rusoom ki wajah se na-mumkin hojaye to phir na un noujawano ki sharafat wa taharat baqi reh sakegi aur na hi islami muaasharah ki pakbaazi qayim reh sakegi. Aaj kal muaasharah me noujawan ladkon aur ladkiyon ke darmiyan cheed chaad aur bahami yaarana wa doostana ke jo waqiyaat pesh aarahe hain umooman isi umar ka tabqah isme mulawwis hua karta hai. kyun ke is umar me unko ek taraf unke shahwani taqaze pareshan karte hain. Doosri janib be-hijabi wa fashion parasti neez makhloot taleem (co-education) ka umoom jis ne sharm-o-haya ki deewaren giradi aur iffat-o-ismat ki khaleej paat di hai. Teesri taraf samaaj na-insafiyon aur ziyadatiyon ki wajah se wo apne walidein ki tawajjuh is zaroorat ki janib mabzool (maail) karane se na-sirf aajiz hote hain balke iska ishara bhi unke haq me qabil-e-malamat jurm hojata hai. La muhala apne nafs ki taskeen keliye aazadi wa bad-aqqlai ki rahein talash karte hain. Kabhi to najabat wa sharafat ka libas utaar kar aawara gardi wa aashiqi ke dhande shuru kardete hain, ya phir ladkiyon ko bhagakar le jane, gair shareefana tareeqon hatta ke gair muslimon ke tareeqon par shadiyan rachalene ke murtakib hojate hain. Is liye muaasharah ke

andar pakizagi aur safayi-suthrayi paida karne ka yahi ek rasta hai ke nikah ki umaron ka khayal karte huwe bar waqt nikah kardiye jaye. Aur aoulaad ko aisa koie mouqah na milne diya jaye jisme wo aazad hokar us tarz-e-zindagi ko apnale jo unke liye museebat aur sarparaston keliye bayis-e-nadamat hojaye. Lekin fil haal aisa ho nahi raha hai. Mukhtalif aazar, balke heele bahane karke taal matool se kaam liya jaraha hai. Jab halaat-e-muaasharah bohot acche the, aur auraton aur mardon ke darmiyan haya wa hijab ka pardah pada rehta tha, tab to maa baap aoulaad ke nikah keliye bohot jald soochte the, aur bar waqt kardiya karte the. Is ke bar khilaf ab jabke halaat intehayi kharaab aur na gufta bihi (yani kehne ke qabil bhi nahi) hain, muaasharah har qisam ki haya kho-chuka hai, noujawano ko badkari me padjane ke khatraat har waqt mandlate rehte hain to maa baap qisam qisam ke uzar-e-lang (baseless reasons) batlakar nikahon me takheer dar takheer karte chale jarahe hain. Aise halaat me muaasharah ki islaah ho to akhir kaise? Aksar log nikah me takheer ka aaj kal yeh uzar (reason) bayan karne lage hain ke munasub rishten nahi milte, isme deer hojati hai. Halankeh yeh sahi nahi hai. Asal me hota yeh hai ke jab rishten aate hain to usme 100 tarah ke aaib (defects) nikale jate hain aur mamooli mamooli baton me mustarad (reject) kardiye jate hain. Kyun ke intekhab ka meyaar (standards) islam ka batlaya hua nahi hota balke khud sakhta (khud ka banaya hua) hota hai. Aur wo yeh ke ladka haseen bhi ho, taleem yaftah bhi ho, yafat (income) bhi achi ho, khandan bhi naamwar ho. Aur zahir hai ke yeh sabhi khoobiyan kisi me jama hojaye aisa nadir (rarely) hi hosakta hai. Jiska matlab yeh hai ke is ki tamanna hi himaqqat hai. Khud hamare samne is tarah ki himaqqat-o-jahalat ke bisiyon (several) waqiyaat hai. Mazmoon ki tiwalat ka andesha na hota to ham aise chand misalen zaroor pesh karte, jinse is zalimana muaasharah ki zulm-o-ziyadatiyon par mazeed roshini padti. Albatta ham

is silsile me Hazrat Hakeemul Ummat Moulana Thanavi rehmatullahi alaih jaise motabar Aalim-e-deen ke qalam se nikli huwe ek tehreer zaroor pesh karna cahte hain. Wo aaj se 50 saal qabl farmate hain:

(Munasib rishta na milne ka) yeh uzar agar waqayi hota to sahi bhi tha aur waqayi yeh shaqsh mazoor (majboor) tha. Lekin khud usme kalaam hai ke jo rishten aate hain kya wo sab na-munasib hote hain? Baat yeh hai ke munasib rishte ka mafhoom jo unhon ne apne zehen me tasneef kar rakha hai, wahi galat hai. Jin ke ajzaa yeh hain: Hasab nasab Hazraat-e-Hasanain jaisa ho. Aqhlmaq me Junaid-e-waqt ho. Elm me Abu Ali seena ke misl ho. Husn me Yousuf ka sani ho. Sarwat wa riyasat me Qaroon wa Firoon ka ham palla ho. Bas uska laqab "layiq damad" hoga. Khair chaliye maanlete hain ke in ceezon ku madde nazar rakhne me koie muzayiqah (haraj) nahi. Lekin yaha 2 bateen samajh leni chahiye. Ek to yeh ke ghulu har kaam me mazmoom (na-pasandeedah) hai. Doosre ek shaqsh me in tamam sifaat ka jama hona bohot kam mumkin hai. Isliye sifaat-e-mazkoorah agar kisi shaqsh me baqadar-e-zaroorat moujood hon to bhi kafi hai. Yeh to haqeeqi baat thi. Iske alawa 3 ilzami jawabaat bhi diye jasakte hain. (1) Jin sifaat ko jis darjeh me aap doosron me dhoond rahe hai, zara gour kijeye ke jisne aap ko ladki di hai usne aap me waisi hi tafteesh ki thi? Agar karta to aap ko aurat hi mayassar na aati. (2) Jin sifaat ka shouhar apni ladki ke liye aap talash kar rahe hain, jab apne ladke ke liye kisi ke yaha paigham bheja tha ya aainda iradah hai to khud apne farzand me in sifaat ko aap ne talash karliya? Afsoos ke jo khud ke liye nahi pasand karte wo doosron ke liye kaise pasand karlete hain. (3) Jis tarah tum ladkon me be-shumar khoobiyan dhoond rahe ho agar uska 10 wa hissa bhi doosre tumhari ladki me dhoondne lage to umar bhar ek ladki bhi na biyahi jasake. Garz yeh hai ke mouqeh

ka rishtah na milne ka uzar aksar halaat me galat aur be mouqa hai.

(Islaah e inqilab e ummat:2/31,32)

Hazrat Hakeemul Ummat rehmatullahi alaih ki is tehqeeq wa ilzami behes se aap acchi tarah jaan gaye honge ke masoom wa be-zuban ladkiyon ki shadi me yeh jo gair mamooli takheer ham kar rahe hain, usme ham mazoor nahi balke mujrim hain. Kyun ke is takheer me kisi waqayi uzar ke bajaye apni na-jayaz hawas aur mazmoom hirs aur jhooti shaan dakhil hai.

Hazrat Hakeemul Ummat rehmatullahi alaih ek aur jagah farmate hain:

Baaz na-aaqibat andesh (anjaam se ghafil log) kuwari ladkiyon ko balig hojane ke baad bhi kaie kaie baras bithaye rakhte hain. Aur mehez naamwari ke samaan ke intezam me unki shadi nahi karte. Hatta ke baaz baaz jagah ladkiyan 30-30 baras aur kabhi 40-40 baras ki umar ko pahunch jati hai, andhe sarparaston ko kuch nazar nahi aata ke uska kya anjaam hone wala hai. Ahadith se wazeh hota hai ke agar is surat me aurat se koie lagzish hogayi to wo gunah baap par ya koie aur uska sarparast ho to uspar likha jata hai. Agar kisi ko is waeed ka khouf na ho to na ho, duniya ki aabroo to duniya daar bhi samajhte hain. Jabke isme to duniya ki zillat ka bhi andesha hai. Chunanche kahi hamal giraye gaye hain, kahi ladkiyan kisi ke saath bhaag gayi hain. Agar kisi shareef khandan me aisi koie harkat na bhi ho, tab bhi wo ladkiyan un sarparaston ko dil hi dil me koosti rehti hain. Aur choonke wo mazloom hain isliye unka koosna khali nahi jaata.

Aage Hazrat nihayat ibratnaak andaaz me aise logon ki gheerat ko lalkaarte hu we farmate hain:

"Un logon ko yeh bhi sharm nahi aati ke khud to bawajood boodhe hojane ke apni budhiya ko khalwat me lejakar uske saath aish-o-isharat karte hain, aur jis gareeb

mazloom ke aish ka mousam hai wo pehredaron ki tarah mama ke sath unke ghar ki choukidari karti hai. Kaisa be-rabt khabt (yani be-jood) diwangi hai.

(Islah e inqilab e ummat: 2/38)

Ek aur alim e deen Hazrat Allamah Kashmiri rehmatullahi alaihi farmate hain:

Mazloom lakdkiyon ki jawani ka behtareen zamana basa aouqaat unke aouliya (guardians) ki hirs-o-tama, zulm-o-tangdili ki bheent chadjati hai. Aur wo be-zuban be-bas padi rehti hai.

(Naqsh e dawaam:21)

Is mazmoon me agar ceh ziyadah tar ladkiyon ke sarparaston ko tambeeh ki gayi hai, magar mukhatab ladkon ke sarparast bhi hain. Kyun ke ladkon ke walidein ka haal bhi yahi hai, ke na bacchon ka mutalba karna unhe accha lagta hai, na apni taraf se barwaqt uski fikr karte hain. Chahe bacche ghut ghut kar marte rahe, chahe ghairon ki ladkiya bhaga lejaye, chahe gandi aur maloon harkaton ke zariyeh apni jawani wa mardangi daao par lagate rahe. Allah hi beheter janta hai ke yeh kaunsi hamdardi aur khair kwahi hai?

Beher haal nikahon me takheer ke silsile me aaj kal jo uzar kiye jate hain wo uza-e-lang hai. Agar saadgi wa sunnat ke mutabiq ek zaroorat samajh kar bacchon ki shadiyan karna chahe aur usko kwahish-e-mehez ke bajaye zaroorat wa ibadat samjhe to aaj bhi yeh koie bohot bada masla nahi hai, ba-sahoolat hosakta hai. Chahne wale kar bhi rahe hain. Isliye zaroorat hai ke ladkon aur ladkiyon ke intekhab ke silsile me Nabi-e-Kareem ﷺ ki taleemat se khud waqifiyyat hasil ki jaye aur ummat me usko aam kiya jaye.

Agle mazmoon me shadi ke liye ladkon aur ladkiyon ke intekhab se mutalliq islami rehnumayi ka zikr kiya jaraha hai.

HAQEEQT E DUNIYA

*Yeh aalam aish-oishrat ka, yeh duniya kaif-o-masti ki
Buland apna takhayyul kar, yeh sab batein hai pasti ki
Jahan dar asal weranah hai, jo surat hai basti ki
Bas itni si haqeeqat hai, fareeb khwab hasti ki
Ke aankhen band hon, aur aalam afsana hojaye.*

(Majzoob rehmatullahi alaih)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ
مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا
وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ

Mushrik bad aqeedah auraton se unke m`umin hone tak nikah mat karo.yaqeenan ek iman wali baandhi be-iman aazad aurat se behtar hai. Chahe wo tumhe kitni hi achi lage. Aur mushrik mardon se iman wali auraton ka nikah mat karo jab tak ke wo iman na le aaye ek musalman gulam behtar hai mushrik se agar ceh wo tamam ko kitna hi bhala lage.

(Suratul Baqrah:221)

Ladke ke intekhab ka islami meyaar :

Ladke aur ladkiyon ka intekhaab is zamane me (khusoosan bade sheheron me) ek muamme (puzzle) se kam nahi hai. Logon ne damaad aur bahu ka meyar-e-intekhaab aisa tajweez karliya hai jo mehez agraaz-e- nafsaniyyah par mushtamil hai. Isme deen aur deeni taleemat ka koie lihaaz nahi kiya jata. Iski wajah se rishte judne aur kaam banne me bade dushwariya aur rukawaten pesh aarahi hain. Jab ke Nabi-e-Kareem ﷺ ne is silsile me nihayat jame wa mane (yani har lihaaz se behter) taleem ummat ko di hai. Ladka kaisa hona chahiye? uski rehnumayi zuban-e-nubuwwat se mulahaza farmaiye. Irshad farmate hai:

اذا خطب اليكم من ترضون دينه وخلقه فزوجوهن الا تفعلوه
تكن فتنة في الارض وفساد عريض

*Jab tumhare pas tumhari ladkiyon ke liye koie aisa
shaqsh paigham bheje jiski deendari wa aqhlaaq mandi
tumhe pasand aajaye to tum unhe unse biyah do. Warna
zameen par ek fitna aur alamgeer fasaad barpa
hojayega.*

(Mishqat an tirmidhi:2/202)

Is pak irshad me Aap ﷺ ne ladkiyon ke aouliya (sarparaston) ko ladkon ke intekhaab ke douran unke deen wa aqhlaaq ko buniyadi ahmiyat dene ki targheeb dekar masoom wa be-zuban betiyon ki izdiwaji zindagi par zabardast eahsaan farmaya hai. Gour kijiye ke deen, dosti wa aqhlaaq mandi ke alawah duniya me koie aisa tariqah nahi jis ke zariyeh zindagi pur lutf-o-masarrat bansake. Nabi-e-Kareem ﷺ ke irshad farmodah in be-bahaar usoolon ko nazar andaaz karke aaj ham ne ladkon ki degreeyon aur noukriyon ko asal maqsood banaliya hai.

Jiske nateeje me kitni masoom wa mazloom betiyan hai jo doctor, engineer aur sarmayadaron ke pur ayeshe-o-eshrat mehellaat me pahunchkar bhi unme insaniyat ke jouhar-e- asli "deen-o-aqhlaaq" ke madoom hone ki bina par mout ko zindagi par tarjeeh derahi hain. Ya unke rang me rang kar deen se door, aqhlaaq se nufoor hoti jarahi hain. Un ke alawah in khud saktha aur apni taraf se waza kardah meyarat ki pabandi balke usme sharam naak had tak ghuloo wa sakthi ki wajah se samaaj me rishton ke judne ka amal mushkil hogaya hai. Aur nikah ki zaroorat puri hona intezaar talab aur sabar aazma kaam bangaya hai. Aur uske nateeje me muaashqa-bazi, badkari, hamjins parasti aur aqhlaqi be-raah ravi aam hoti jarahi hai. Had yeh hai ke ab ghair muslimon ke saath ladkiyon ke bhaag jane aur mandiron me pahunch kar hinduwana tareeq par nikah karlene ke waqiyaat bhi bila mubalagah har rooz badhte jarahe hain. **و العياذ بالله** Isi ko Aap **ﷺ** ne hadith-e-bala me "fasaad-o-fitnah" se tabeer farmaya hai. Chunanche Mulla Ali Qari rehmatullahi alaih is hadith ki tashreeh karte huwe farmate hain: Kyun ke jab tum apni ladkiyon ka nikah maaldaron aur jaah walon hi se karne ka iltezaam karloge to phir tumhari bohot si auraten bagair shoharon ke aur bohot mard bagair biwiyon ke reh jayenge. Is tabattul aur tajarrud (bachelorhood) ki wajah se samaajh me zina ki kasarat hojayege. Noujawan ladke aur ladkiyon ki jinsi be-raah ravi aur aqhalaqi gumrahi ke waqiyaat se badon ko sharmindagi uthani padegi. Is tarah muaashrah me fitnah wa fasaad aam hojayege.

(Mirqatul Mafateeh:6/192)

Ladki ke intekhaab ka islami me`yaar

تنكح المرأة لأربع لمالها ولحسبها ولجمالها ولدينها فاظفر بذات الدين تربت يداك

Aurat se nikah me umooma n in 4 cheezon me se koie ek madde nazar hote hai. Maal, Hasab, Jamaal, Deen (Aye mukhatab! tu nikah ke masle me) deendari aur aurat ko tarjeeh dekar kamiyabi hasil karle.

(Muslim: 797)

Ek aur riwayat me hai ke "mu`min taqwallah ke baad neak biwi se ziyadah kisi cheez se mustafeed nahi hota." (yani faida hasil nahi karta) (Mishkat:268) Aage usi hadith me aap ﷺ ne neak biwi ki aadaat wa sifaat ka tazkirah karte huwe farmaya ke wo apne shohar ki saraapa itaat hoti hai aur uski adam-e-moujoodgi me apni effat aur uske maal ki muhafiz hoti hain. Is se maloom hua ke aurat ka haqeeqi kamaal uska husn-o-jamaal, maal-o-manaal nahi balke jazba-e-itaat wa eahsas-e-iffat hai. Meyaar-e-intekhaab me husn-o-jamaal ki riaayat agar cheh mazmoom wa makrooh nahi, lekin na-payedaar wa mayil ba-zawal (khatam hojane wali) aousaaf ko sanawi darjah diya jaye. Ahem wa aqdam (sab se pehle) jo cheez honi chahiye wo deendari ka wasf hai. Kyun ke deendari wa rawadari ke alawah koie wasf zindagi ke nasheeb-o-faraaz aur halaat ke ingelaab ka muqabla nahi karsakta. Lihaza musalman ladkon ki mayen apni "bhoo" ke intekhaab-o-talash ke silsile me uske chehre ki golayi wa lambayi, peshani ki oonchayi, qad ki bulandi wa pasti, rang ki kami wa ziyadati, aankhon ki nafasat, balon ki tawalat, ilmi liyaqat, shoukh wa zihanat jaise umoor ko meyaar-e-intekhaab banane (jaisa ke hamare zamane me aam hogaya hai) ke bajaye namazon ka eahtemam, pardah ka iltezaam, badon ka ikram wa eahteram aur awamir ki itaat nawahi se hifazat, guftagu ki narmee, justajoo ki garmi jaise qabil-e-qadr wa layiq-e-fakhr umoor ko banale to apni aoulaad ke haq me badi khair kwahi hogi. Is tarah wo aaye din ke jhagadon se bachkar deen-o-duniya ke

hasanaat se mustafeed honge. Chunanche khud Nabi-e-Kareem ﷺ ka irshad e girami hai:

من اراد ان يلقي الله طابراو مطهرا فليتزوج الحرائر

Jo shaqsh Allah ta'ala se pakdamani ki haalat me milna chahta hai, use chahiye ke shareef aurat se nikah kare.

(Ibne Majah: 1847)

❦ Isi tarah Aap ﷺ ka irshaad hai:

Aurat se mehez uski maaldari ki wajah se shadi na karo. Hosakta hai ke uska maal usko tumhara baagi banade. Aur na mehez husn-e-zahiri ki buniyad par karo. Mumkin hai ke uska pindaar-e-husn tumhe halakat me dalde. Yaad rakho ek kaali kaloti kam samajh magar deendar bandhi tumhare liye sahib-e-haisiyat magar be-deen aurat se kahi behtar hai.

(Ibne majah: 1859)

Rishten badon ke zariyeh tey kiye jaye

Aaj kal be-pardagi wa be-hijabi ke shuyoo aur college ki makhloot taleem ke nateeje me bahami razamandi se nikahon ka silsila bhi chalpada hai. Ladke aur ladkiyan chalte phirte ek doosre ke ishq me muftala hokar aapas me waden aur qasmen karleten hain ke ek doosre se nikah karlenge. Phir na ma baap ki mante hai, aur na khandaan ki. Unki raay ke bar-khilaaf unhe sab dushman hi maloom hote hain. Kisi ko khair khwaah nahi samajhte.

Moulana Abdul Majid dariyabadi rehmatullahi alaih bahami ra zamandi aur aapasi talluqaat ki buniyad par tey hone wale rishton ki na-payedari wa kamzori ki haqeeqat kholte hu we farmate hain:

Biwi ki shakal-o-surat ka sawaal kuch saal guzar jane ke baad kuch ahem nahi rehta. Darja-e-sanaviyah par aajata hai. Naak naqsha har jawan aurat ka mard ke jazba-e-

shouq ko taskeen dene ke liye kam-o-besh ek sa hi hota hain. Fitrat kehna chahiye ke har jawan aurat ke cehre par ماء الشباب ka gaza milkar (yani jawani ka pani chadkar) use mard ke liye qabool soorat banahi dete hai. Leken izdewaji zindagi ka sabiqah padne ke baad khusoosan hama umri aur hama jihati sabiqah padne par soorat se kahi badhkar seerat ko ahmiyat hasil hojati hai. Aur seerat ka mafhoom bada wasee hai. Miya biwi ka sabiqah duniya ke tamam sabiqon se nirala hai. Yeh baat sab ke kaam ki aur bade tajrabe ki likh raha hun. Apne oopar khoob beeti huie aur khoob bhugate huie"

(Aap beeti:185)

Hazrat Moulana Manzoor Nomani rehmatullahi alaih ahadith-e-shareefa ki roshini me islami nikah ka tareqa-e-kaar bayan karte hu we farmate hain:

"Rasoolullah ﷺ ne apne tarz-e-amal aur irshadaat se nikah aur shaadi ka jo majmooyi tariqah muqarrar farmaya hai, wo yeh hai ke mard ki taraf se aurat ke aouliya aur sarparaston ko payaam diya jaye, aur rishte ki talab aur istedaa ki jaye. Ladki wale agar us rishte ko munasib aur qareen-e- maslihat samjhle to aurat ke aaqilah wa balighah sahib-e-rai hone ki surat me uski marzi maloom karke aur kam sin hone ki surat me apni mukhlisana aur khairkwahana sawaab deed ke mutabiq rishta manzoor karlen aur nikah karden. Zahir hai ke yahi tareqah fitrat wa hikmat ke aain mutabiq hai.

Nikah wa shaadi ki asal zimmedariyan chunke nikah karne wali aurat par aayid hongii aur wahi sari umar ke liye uski paband hogi, isliye uski rai aur razamandi janna bhi zaroori qaarar diya gaya. Wali aur sarparast ko haq nahi ke uski marzi ke khilaaf kisi se uska nikah zabardasti karde. Isi ke saath aurat ke sharf-e-niswaniyat ki riaayat me ye hidayat bhi farmayi gayi, ke muamalah aouliya aur

sarparaston hi ke zariyeh hi se tey ho, aur wahi aqad-o-nikah karne wale hon. Yeh baat aurat ke muqam aur sharf ke khilaf hai ke kisi ki biwi banne ka muamalah wo khud barahe raast tey karle, aur khud saamne aakar apne ko kisi ke nikah me dede. Ilawh azee choonke kisi ladke ke nikah ke kuch asaraat uske khandan par bhi padte hain. Is wajah se aouliya (khandani buzurgon) ko kisi darjeh me dakheel qaarar diya gaya hai. Is ke alawa yeh bhi haqeeqat hai ke agar sara muamalah aurat hi ke supurd kardiya jaye, aur aouliya be-talluq rahen to iska boho ziyadah imkaan hai ke bechari aurat dhoka kha jaye, aur kisi ke daam-e- fareeb me aakar khud apne haq me galat faisala karle. In sab wujooh ki bina par zaroori qaarar diya gaya hai ke (khaas istesnaii sooraton ke alawah) nikah wa shadi aouliya hi ke zariyeh se ho."

(Ma`ariful hadith:7/9)

Yeh toi ladki ke bare me shariyat ki taraf se uske aouliya aur sarparaston ko degayi taleem thi ke bahami guftagoo aur aapasi taluqaat ke zariyeh apna nikah khud tey na kare. Balke apne badon ke zariyeh apne rishten tey karwaye. Kyun ke isi tarah unki har tarah ki khair aur bahlayi hai. Phir jis tarah is muamaleh me ladkiyon ke liye khud mukhtari aur aazadi munasib nahi hai, isi tarah khud ladkon ke liye bhi yehi zaroori hai ke wo apne liye ladki ke intekhaab ko sarparaston ke hi ke hawale karde. Khud hi pasand na karle. Kyun ke jawani me alal umoom unke madde nazar husn-o-jamaal to hota hai lekin un aousaaf ki riaayat (jo ek kamiyaab izdewaji zindagi aur pur sukoon talluqat-e-bahami ke liye naguzeer aur zaroori hote hain) pesh- e-nazar nahi rehti, jiski wajah se yeh bahami razamandi se tey hone wale rishten tajarbah yahi hai ke chand hi dino ke baad khilaaf-o-tazaad ka shikar hokar ek doosre ke haq me suhan-e-rooh aur aafat-e-jaan sabit hote hain.

Huzoor-e-Akram ﷺ ka uswa-e-hasanah hi har muaamaleh ki tarah is muaamaleh me bhi hamare liye mashal-e-raah aur namoonah-e-amal hai. Dekhiye! jis waqt Hazrat Khateejatul kubra رضي الله عنه aap ﷺ ki khidmat me apna paigham-e-nikah bheja to riwayaat-e-seerat se maloom hota hai ke aap ﷺ ne az khud faisala nahi farmaya, balke is peshkash ko apne wali aur sarparast Kwajah Abu talib ke samne rakh kar unse is ahem muamleh me rehbari chaahi aur phir unki sawab deed aur tayeed ke baad qabooliyat ka jawab bheja.

(Seeratul Mustafa:1/111)

Aoulad ke saath sacchi khair kwahi kijiye

Jab yeh baat sabit hogayi ke nikah ke muamleh me zoujain apne jazbaat ke muqabileh me badon ke tajrabaat ko muqaddam kare to lazimi aur zaroori hai ke aouliya wa sarparastan bhi unke muamleh me diyanat wa amanath se kaam le. Aur jaha zahiri surat wa shakal ka lihaz karen wahi deen-o-iman aur aqhlaaq wa kirdaar me khoob se khoob tar ki talash karen. Balke agar zaroorat ho to surat wa shakal ke meyaar ko kam kare magar iman wa aqhlaaq ke meyaar me kotahi na hone de. Taake yeh ristah unke haq me masarrat afza aur sukoon baqsh sabit hosake. Iske bar khilaaf agar sarparast hazraat zar-o-zewar ki hawas aur taleem-o-tehzeeb-e-jadeed ki hirs ka shikaar hokar aisa intekhaab kare jisme aqhlaaq wa kirdaar ka fuqdaan ho to yaqeenan unka yeh iqdaam aoulaad ke haq me khiyanat hoga. Aur unhe apni aoulad ki deen-o-iman ki barbadi ke silsile me Allah ke paas jawab dena padega. Isi ke saath sarparastan ko chahiye ke apni aoulad ki jayaz pasand ka bhi lihaaz rakhen. Unhe bila takalluf izhaar ka mouqa de, ya unke ham umaron ke zariyeh maloom karle. Bohot se zalim maa baap munasabat na hone, na-gawari aur na-pasandidgi ka izhar karne ke bawajood zabardasti

apni pasand hi ke mutabiq nikah karlene par majboor kardete hai. Phir uske bohot hi talkh natayej samne aate hain. Isi liye bacchon se tabadala-e-khayaal karke unki jayaz pasand aur halal kwahish ko rishton ki talash wa intekhaab me malhooz rakhna hi unke saath sacchi muhabbat aur khair kwahi hai.

Islam ki in wazeh rehnumayion ki roshni me deen-o-aqhlaaq ki tarjeeh ke saath rishten tey karne ka marhala nikal jaye to ab jald az jald koie munasib waqt tarafain ki sahoolat ko madde nazar rakhte huwe tey karke intehayi saadgi aur arzani ke saath dono ko nikah ke bandhan me jod diya jaye. Takallufaat wa akhrajaat se mumkina had tak bachne ki koshish ki jaye.

Is silsile me Nabi-e-Kareem ﷺ ki taleemaat agle mazmoon me mulahaza farmaye.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

Rehman ke khaas bande jab kuch kharch karte hain to na israf karte hain aur na bukhhl se kaam lete hain. Balke e`tedal ki rah par qayam rehte hain.

(Suratul Furqan:67)

NIKAH KA ISLAMI TASAWWUR

Jab ladke aur ladki ka intekhaab islami taleemaat aur nabawi hidayaat ke mutabiq iman, aqhlaaq ko buniyaad banakar kar liya gaya, to ab in dono ko ristha-e-izdiwaaj me ba-qayidah munsalik kardene ki kaarwayi baqi rehjati hai. Lekin haqeeqat-e-waqiyah yeh hai ke hamare samaajh me jis tarah rishton ke intekhaab me ghulu wa be-etedali ki had se tajawuz kargayi hai isi tarah nikah ki takmeel bhi afsoosnaak had tak zulm-o-ziyadati aur israaf wa fuzool kharchi ki badtareen misaal bangayi hai. Balke isme din ba din izafa hi hota jaraha hai. Aisa nahi hai ke islam ne is silsile me hame koie tareqa-e-kaar aur raah-e-amal na batlaya ho. Kyun ke jis tarah Nabi-e- Kareem ﷺ ne rishten dhoondne ka islami tareeqah sikhlaya hai isi tarah unki takmeel ki aasan wa ba waqaar surat se bhi ummat ko aagah farmaya hai. Chunanche Aap ﷺ ka irshad-e-girami hai:

ان أعظم النكاح بركة أيسرها مؤنة

Yaqeenan ba barkat nikah wahi hai, jo kam se kam masarif me hua ho.

(Mishkat:2/2019)

Mulla Ali Qari rehmatullahi alaih is hadith ke zail me wazahat karte huwe irshad farmate hain *أيسرها مؤنة* se miqdaar-e-meher wa masarif-e-nikah me taqleel aur sahoolat murad hai, taake amali tour par us doulat-e-qanaat ki taraf tawajjuh hojaye jo na kabhi ghati hai aur na kabhi khatam hoti hai. Jabke qanaat ke alawah koie doulat payedaar aur sukoon baksh nahi. Sab fana hone wali hain.

(Mirqaat:6/194)

Yeh hidayaat sirf ummat hi ke liye na thi, khud aap ﷺ ka apna amal bhi isi hidayat ke mutabiq tha. Chunanche Aap ﷺ ne apni 4 betiyon ki shadiyan ki, khud apne liye mutaddad nikah farmaye. In sab ki khoobi yeh hai ke yeh

nihayat saadagi ke saath is tarah anjaam paye ke ek jhonpadi me rehne wala ghareeb bhi is par bila mashaqqat amal paira hosakta hai. Aap chahe to seerat ki kitabon me azwaj-e-mutahharaat aur banaat-e-tahiraat ki shadiyon ke waqiyaat par ek nazar dalkar dekhle. Aap ki sahoolat keliye isi risale me mazmoon number 8 ke tehat Hazrat Fatima رضی اللہ عنہا ke nikah ke alawah aur bhi chand misali waqyaat bayan kiye jarahe hain.

Isi uswa-e-hasana aur mubarak namoone ka asar yeh tha ke sahaba-e- kiram رضی اللہ عنہم ke muaashreh me aur unke baad bhi ek arse tak shaadi saadi hua karti thi. Iskeliye mahino balke barson pehle se mutafakkir (fikir mand)hona nahi padta tha. Bade bade shaadi khane book karane ki hajat thi na qeemati qeemati ruqeh chapane ki hajat, na jehez ka masla na jode ka jhagada! Waqiyah yeh hai ke nikah bhi doosre hawayij-e-bashariyah ki tarah ek fitri zaroorat hai, jiski takmeel ke liye Allah ta'ala ne halal wa aasan tareqah-e-kaar ka hame paband farmaya hai. Iske liye ek hangama barpa karne aur hawas wa hirs ka hawwa khada karne ki koie zaroorat nahi.

Mashoor Mufakkir- e - Islam Hazrat Moulana Ali Miya nadwi rehmatullahi alaih farmate hain:

"Islam me nikah ka tareqah aur shaadi ki taqreeb bohot saadi aur mukhtasar hai. Isko zindagi ka ek fareeza, ek fitri taqaza aur ek ibadat ki haisiyat se ada kiya jata hai. Sirf eejaab-o-qabool ke 2 lafz aur 2 gawaah iske liye kafi hain. Iska maqsad yeh zamanat hai ke yeh talluq mujrimanah aur raazdaranah tareqeh par aur chori chupe nahi hai. Isi liye kisi qadar eaylan aur tasheer ke saath iska hona zaroori hai. Islam ki tareekh me iski bhi misalen milti hain ke Huzoor ﷺ ke zamane me musalmano ki tedad kam aur aabadi mukhtasar hone ke bawajood baaz aise sahaba-e-kiram رضی اللہ عنہم ne madina me apni shaadi ki, jin ke Aap ﷺ se

nihayat gehre aur khandani talluqaat the, uske bawajood khud paighambar ﷺ (jin ki shirkat mujib-e- izzat bhi thi aur bayis-e-barkat bhi) ki mehfil-e-nikah me shirkat ki dawat ko unhone zaroori na samjha."

(Hindustani Musalman)

Algarz Aap ﷺ ka yeh irshad-e-girami "ba-barkat nikah wahi hai jisme kharcha kam ho" batla raha hai ke islam me nikah ke liye saadgi aur kam kharchi matloob hai. Aur hamare muaashreh me jaari moujoodah tasawwur-e-nikah, islami tasawwur-e-nikah ke bilkul bar khilaf hai.

NIKAH KA JAHILI TASAWWUR:

Nikah ke jahili tasawwur ka naqsha Hazrat Moulana Ali Miya nadwi rehmatullahi alaih ne ek jagah is tarah kheencha hai:

"Is waqt duniya-e-islam me aur khaas tour par hindustan me shaadi ek badi pechida aur taweel rasam, nihayat pur masarif kaam aur shaan-o-shoukat aur khandaan ki maali wa suhri haisiyat ke izhaar ka zariyah bangayi hai. Aur baaz halaat me to wo ek sakth museebat wa pareshani aur zeer baari ka zariyah aur dard-e-sar bankar reh gayi hai. Acche acche deendaar aur taleem yaftah khandano me ab bhi shadiya badi dhoom dhaam, tazk-o-eahteshaam se kijati hain. Mehfil-e-nikah me badi shaan-o- shoukat ka izhaar aur zeenat wa aarastagi kijati hai. Is silsile me shan-o-shoukat aur apne talluqat ki wusat ke izhaar keliye bohot se aise naie tareeqeh mutaaraf huie hain, jo pehle murawwaj nahi the. Aur bohot jagah masarif hazaron se tajawuz kar lakhon ki raqam tak pahunch jate hain. Jin logon ke pas raqam nahi hoti wo iske liye qarz aur baaz waqt balke aksar waqt soodi qarz lete hain. Naam wa namood fakhr wa ta-alli aur musabaqat ke jazbaat bhi isme khoob kaam karte hain.

Hindustani musalmano ki shadiyon me kuch (balke bohot se) cheezen muqami hain jo yahi ke musalmano ki khusoosiyat bangaye hain. Doosre mulkon ke musalman inse waqif bhi nahi hain. Masalan ladke ke taraf se farmayish aur mutalabaat hote hain, jinka poora karna ladki wale keliye zaroori hota hai. Kya iska koie aqhlaaqi jawaaz hosakta hai? Yaha is behes ka mouka nahi ke is se ab ladkiyon ko munasib joda milne aur unke walidein keliye apne farz se subukdosh hone me kaise mushkilaat paida hogayi hain, aur unho ne zindagi ko kitna talkh aur shadi ko kaisa azaab banadiya hai. Isi tarah ladki walon ki taraf se dawat ka riwaaj jo ek accha khasa walima maloom hota hai, uske alawa bisiyon (several) rasmen aise hain jo hindustani khandano me abhi tak murawwaj hain. In satron ke likhte waqt yeh afsosnaak khabar akhbaron me padhne me aayi hai ke riyasat-e-bihar ke ek musalman marketing officer ne is bina par khud kushi karle ke wo apne 4 betiyon ke liye ladke walon ke matlooba jehez ki farmayish poori karne se qasir the. Is motabar akhbar ke bayan ke mutabiq sirf delhi me ab jehez keliye har 12 ghante me ek dulhan ko jalakar mardiya jata hai."

(Hindustani musalman:35 mulakhasan)

Muhaddis-e-waqt Allamah Kashmiri rehmatullahi alaih jamiyat-e- ulema-e-hind ke khutba-e-sadarat me islah-e-muaashrah ki zaroorat par roshni dalte huie farmate hain:

"Hamari bad-qismati ki daastan taweel hai, ham ne khud apne hathon shadiyon ko apne liye phansi ka takhta bana rakha hai. Israaf wa fuzool kharchi ki inteha hai. Biradari me naak katjane ke andeshe se soodi qarz lekar tabahi wa barbadi ko dawat di jati hai. Main khud bohot see aise misalen janta hu. Bohot bade sahib-e-jayidad wa sarwat ne apne aoulad ki shadi karke khud ko naan-e-

shabeena (ek waqt ki roti) ka mohtaaj bana liya hai. Aur phir unki umar saari halakat wa tabahi me guzri. Halanke fuzool kharchi ko Quran-e-majeed ne apne be-laag andaz me kaar-e-shaitan qarar diya hai."

(Naqsh e dawam:236)

Sanjeedgi se ghour karne ki zaroorat hai, ke hamare Aaq Hazrat Muhammad ﷺ ne nikah ko is qadar aasan banaya tha ke uski barkat se zina jaisi be-hayayi ka wujood muaashrah se khatam hogaya tha. Ab ham ne nikah ko is qadar mushkil bana diya hai ke muaashrah me zina aasan balke aam hogaya aur hota jaraha hai. In beja rusoomaat ki pabandi ne is qadar majboor kardiya hai ke agar in rusoomaat wa mutalabaat ko poora karne ki kisi me sakat nahi hai to wo yato ghair aqhlai harkaton aur sharam naak afaal ka murtakib hojaye ya phir khud kushi ka raasta ikhtiyar karle. Chunanche ummat ke kitne shareef wa afeef gharane aise hain jin ki betiyan samaaj ke doulal mando ki paida kardah in behuda rusoomaat aur noujano aur unke sarparston ke jarihana mutalabaat se aajiz aakar apni izzat-o-esmat ko neelaam kar rahi hain ya phir khud kushi, khud soozi jaise intehayi khatarnaak iqdaam ki murtakib ban rahi hain. Aaye din akhbaraat is qisam ke sharam naak waqiyaat se bhare pade hain.

(Naqshe Dawam)

Iski wajah wahi hai ke kabhi nikah chand darahim me ba-aasani hojata tha aur ab sainkadon nahi hazaron me bhi hona mushkil hain. Fareeqain ki badlti huie hawas parasti wa duniya talabi ka haal yeh hai ke ladki dekhi aur pasand bhi aagayi magar uske baad kayi kayi hafte aur mahine unke masail hal karne me nikal jate hai ke kitne aadmiyon ko dawat denge? kya khilayenge? kaha khilayenge? Jehez kya denge? Jode ke naam se bheek kitni denge? Ladki ke gale me kitna zewar pehnayenge? Noushah ki car par phool kitne honge? Khuda jaane kitne

aafaten aur museebaten hain, hatta ke baaz martaba yeh ghair zaroori masail aur zalimana mutalabaat qate-nisbat (yani rishte ke khatam hojane) aur tooth jane ka sabab tak banjate hain. Halanke nikah ke silsile me in masail aur mutalabaat ki na shariyat me koie ahmiyat hai, na aqal-e-saleem ke nazdeek koie muqaam hai. Iske bawajood in ghair sharaee wa ghair aqlee harkaton ko lawazimaat-e-nikah me zabardasti shamil karke, ladke walon ne ek taraf shaadi, biyah ke masle ko gambhir aur gira-baar masla bana diya, to doosri janib khud ko sawaal ki zillat me aur ladki walon ko israaf ki hurmat me mubtala kardiya hai.

JEHEZ KI HAQEEQAT AUR USME G H U L O O KE NUQSANAAT

Idhar ladki wale bhi jehez ke naam par ghair zaroori akhrajaaat aur israaf wa tabzeer ka muzahara karne ke aadi hogaye hain. Kuch to kwahish-e-nafs se magloob hokar, kuch haisiyat-e-urf ke jhoote izhaar keliye aur kuch biradari wa basti me shohrat wa iftekhaar ki khatir! isi tarah kabhi mutalabaat ke dabao me aakar.

Chunanche guraba me jehez ke andar be-shumaar wa be-zaroorat ashiya ki khandaan ke riwaj ke mutabiq takmeel ko zaroori samjha jata hai. Kwah wo kitne hi ghatiya aur gaye guzre meyaar ke kyun na ho. Aur umara (rich) me in ashiya ke meyaraat me taqabul wa tafakhur par nazar rakhi jati hai. Unki ba-qayidah numaish bhi ki jati hai. Aur yeh sab cheezen jinki is waqt koie zaroorat bhi nahi hoti is mouqeh par jama karne aur dene ko zaroori samjha jata hai. Kwah iske liye qarz tak lene ki noubat aajaye.

Halanke jehez (jo arabi zaban ka lafz hai aur jis ke mane tayyari karne ke hain, isi lafz se mayyit ki tayyari ko bhi tajheez kehte hain) ki haqeeqat bas is qadar hai ke zoujain ko ek doosre se istemta keliye aur zindagi basar karne keliye baqadar-e-zaroorat samaan faraham kardiya

jaye. Jaise Nabi-e-Kareem ﷺ ne apne zeer-e-kifalat chacha-zaad bhai Hazrat Ali رضي الله عنه aur apni sahebzadi sayyidah fatima رضي الله عنها ki izdewaji zindagi ke liye ashiya-e-zarooriyah faraham farmadi thi.

Hazrat Moulana Manzoor Nomani rehmatullahi alaih Hazrat Ali رضي الله عنه ke is irshad:

جهز رسول الله ﷺ فاطمة في خيل وقربة ووسادة حشوها
أذخر

Rasoolullah ﷺ ne Hazrat Fatima رضي الله عنها ko jehez ke toor par ek pallo-daar chadar, aur ek mashkeezah, ek ghaas bhara hua takiyah diya tha.

Is hadith ke tehet farmate hain ke hadith ke lafz " جهز " ke mane istelahi jehez dene ke nahi hai, balke zarooriyaat ka intezaam wa bandobast karne ke hain. Hazrat Fatima رضي الله عنها ke liye Rasoolullah ﷺ ne in cheezon ka intezaam Hazrat Ali رضي الله عنه ke sarparast hone ki haisiyat se unhi ki taraf se aur unhi ke paision se kiya tha. Kyun ke yeh zaroori cheezen bhi unke ghar me nahi thi.

(Ma`ariful hadith:7/30)

Kya aaj nikah karne wala noujawaan bhi aise hi juz maashi me muftala hota hai ke shab basari keliye ek bichone aur ghar-gruhasti keliye ek mashkeezah (a leather bag used to store water) aur matke se bhi mehroom ho. Hargiz nahi! isliye ke aaj jab tak ladka maashi eitebar se khud muktafa nahi hojata tab tak na maa baap uski shadi ke liye tayyaar hote hain, aur na-hi koie usko beti dene ke liye razi hota hai. Jab aisi baat hai to usko apni biwi ki zarooriyaat-e-zindagi ke liye khud hi intezaam karna chahiye. Haq ta'ala ne isi wajah se to iska martaba aurat par badhakar use fouqiyyat wa fazeelat di hai.

الرِّجَالُ قَوُّمُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا

أَنْفَقُوا مِنْ أَمْوَالِهِمْ

Mard log auraton par hakim is wajah se hain ke Allah ta'ala ne khud hi (takhleeqi tour par) baaz ko baaz par fazeelat di hai aur is wajah se ke mard log apna maal unpar kharch karte hain.

(Suratun Nisa: 34)

Is fitri nizam ke bar khilaaf aurat mard par apna maal kharch karegi to qawwamiyat aur fouqiyat ki haqdaar aurat hojayege. Chuncha aise gharon me amalan yahi horaha hai, jo mardon keliye intehayi sharmnaak aur afsosnaak surat-e-haal hai.

*La houla wa la quwwah kya ulta zamana hai
Aurat to hai mardanaah aur mard zananah*

Behar haal! pehle to yahi baat tey nahi hai ke aan Hazrat ﷺ ne jo kuch hilka phulka samaan Hazrat Fatima رضي الله عنها ke nikah ke moqeh par Hazrat Ali رضي الله عنه ke ghar bheja tha wo Hazrat Fatima رضي الله عنها ka jehez tha ya Hazrat Ali رضي الله عنه ke liye asbab-e-zindagi ki farahami thi. Aur agar bil farz ise Hazrat fatima رضي الله عنها ka jehez maan kar uska jawaaz aur gunjayish nikaal bhi lijaye to bhi ziyadah se ziyadah is qadar gunjayish nikal sakti hai ke zoujain ko nikah ke waqt fouri tour par pesh aane wali aur sakth na-guzeer zaroorat ki ashiya faraham kardi jaye, na ke moujudah riwaaj ke mutabiq be-zaroorat wa be-masraf asbaab ka dheer laga diya jaye. Murawwajah jehez me baaz saamaan to aise hote hain ke barson na unki zaroorat pesh aati hai aur na koie unse fayida uthaya jata hai. Unke dene se bas rasam ki takmeel maqsood hoti hai, iske alawah aur kuch nahi. Halanke agar Allah ta'ala ne maal diya hai aur ladki ke wali ke paas koie tangi nahi hai, tab bhi aqalmandi ka taqazah yahi hai ke jehez aur aurat ke masaarif ko zaroorat ke darjeh tak mehdood karke us bache huie paise

se apni ladki ke haq me mufeed wa kaar aamad cheez faraham karne ki surat nikali jaye, ya kisi aur ghareeb ladki ke liye is paise se saamaan-e-zaroorat muhayya kardiya jaye. Zara ghour karne se khud khandaan, balke khooni rishton me aise kaie zaroorat mand yaqeenan nikal aayenge. Magar jab aqalon par hawa wa hawas aur guroor wa nukhoot ke parde padjate hain to aqalmandi ke kamon ki ummeed bhi nahi ki jasakti.

Dawaton ka kha`ma`kha bojh:

Jehez ke samaan ke alawa auraton ki shaan bhi ab mustaqil bimari bangayi hai. Hazaron logon ki dawat aur lakhon ka kharch mamool ki cheez bangayi hai. Shadi khano ke intekhaab se lekar khanon ki anwa-wa-aqsaam tak, isi tarah dawat namon ki noueyat se lekar seh-nasheen ki zeenat tak kaie marahil hain. Aur har marhale me haisiyat-e-urfi aur izzat-e-shaqshi is tarah girwi hai ke agar israaf wa tabzeer ke shaitani hatkande aur fuzool kharchon ke nafsani taqaze poore na karliye jayen to goya yeh shaqsh insano ki saf se nikal kar janwaron ke zumreh (list) me shamil hojayega. Afsoos! kis khabt aur himaqaat me musalman muftala hogaye.

Mukhtasar yeh ke shaadi biyaah ke saath jodi-gaye tamaam hinduwani rasmen aur shaitani mutalabaat mehez fuzool kharchi aur Allah ta'ala ki ata kardah neemat-e-maal ka na-jayaz istemal hai. Aur fuzool kharchi Allah aur uske Rasool ﷺ ke nazdeek sakth na-pasandedah sifat hai. Irshad e rabbani hai:

وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

*Israaf mat karo kyun ke Allah ta'ala israaf karne walon
ko pasand nahi farmata*

(Suratul An`aam:141)

Doosri jagah irshad hai:

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

*Be-shaq fuzool kharchi karne wale shaitan ke bhai hain,
aur shaitan apne rab ka na-farman hai*

(Suratu Bani israeel:27)

Walimah ka islami meyaar aur aaj ka haal

شر الطعام طعام الوليمة يدعى لها الأغنياء ويترك الفقراء

*Aisa walimah bohot bura hai jisme doulat mandon ko
dawat di gayi ho magar ghuraba wa zaroorat mandon ko
mehroom rakha gaya ho.*

(Sahihul Bukhari: 3/32)

Ghuraba parwari wa fuqara nawazi ka itna ahtemaam ke jis dawat me unhe nazar andaaz kiya gaya ho us dawat hi ko na-pasand qarar de-diya jaye, kya duniya ke kisi mazhab wa millat me nazar aasakta hai? Iske bawajood Aap ﷺ ki yeh ta'leem is zamane me musalmano ki be-iltefaati aur be-tawajjuhi ki shikaar hogayi. Aaj kaise kaise shandaar walime hote hain, unme kaise kaise thaat baat ke logon ki chalat-phirat aap ne dekhi hogi. Magar kahi yeh bhi nazar aata hai ke jis tarah motor nashinon aur suit-boot me malboos dawatiyon ka isteqbaal hota hai isi tarah kuch ghuraba wa fuqara ki bhi isi andaaz se yeh samajh kar izzat ki-jarahi ho ke yeh Rasoolullah ﷺ ke sifarshi mehmaan hain? Unka ikraam wa eayzaaz to kya hota, sidhi nazar se dekhna bhi hamari shaan ke khilaaf hai. Balke ab to unki shirkat apni izzat ke khilaaf samjhi jati hai. Qareebi wa khooni rishtedaar bhi agar bad-qismati se muflisi wa mohtaaji ka shikaar hai to us se apni rishtedaari batlate huwe bhi ek qisam ki aar mehsoos ki jati hai. فياللاسف!

Yeh to dawaton me Nabi ki sifarish ke bawajood ghuraba ko nazar andaaz karne ki baat thi, is silsile me doosri aham baat yeh hai ke walime ki dawaten bejaa takallufaat aur israaf wa tabzeer me musabaqat (yani competition) ka maidaan bangayi hain. Kaie kaie aqsaam ke khane aur nit-naye qisam ke andaaz, din-ba-din badhte jarahe hain. Ma'kolaat (khane peene ki cheezon) ka ziyaa' alag horaha hai. Dawaton me be-pardagi wa be-hayayi to aam hi thi, mousooqi, orchestra, mahafil-e-musha'arah wa lateefah, aur raqs-o-suroor wagherah mazeed bara hogayi hain.

Hame thande dil se sochne ki zaroorat hai ke nikah ek sunnat hai. Zahir hai ke agar yeh tareqah sunnat par hoga to bayis-e-barkat wa moojib-e-rehmat hoga. Aur agar man-maani tareeqon par hoga to layiq-e-ruswayi wa zillat hoga. Iske bawajood ham apna tarz-e-amal bhi dekhlen, ke ek sunnat ke naam par kitne faraiz tark horahe hain, kitne ahkaam mit-rahe hain, namazon ka kya haal horaha hai. Be-pardagi wa be-hijabi ka kiya aalam rehta hai, ladkiyon aur ladkon ka kaisa ekhtelaat hota hai. Dil-lagi wa dil bastagi ka ek falak shigaaf shoor barpa hojata hai. Israaf wa fuzool kharchi intehaa ko pahonch jati hai. In harkaton se siwaae iske kiya haasil hota hai ke ek taraf ham khuda-wande ta'ala ki khafgi wa naraazgi ke shikaar hojate hain to doosri janib dekhne wale ghair muslim islam se manoos hone ke bajaaye aur door hojate hain. Teesri janib in khuraafaat wa riwaayaat ko shaadi ka laazmi juz banadene ki wajah se ghareebon ke nikah mushkil hote chale jarahe hain aur samaaj be-hayaai wa badkaari ke daagh dhabbon se ruswa hota jaraha hai فالى
الله المشتكى

Behtar hai ke nikah masjid me ho

Jahiliyyat me nikah ke chaar tareeqe raaej the. Nabi-e-Kareem ﷺ ne unme se ek shareefana tareqah (paighaam rasani ke zariyeh rishta aur meher tey karke

alal eaylan shadi karne ka) baqi rakha. Baqiyah 3 galat aur sharam naak tareqon ko khatam farmadiya. Aur chunki islam se pehle chori chupe tareqe ziyadah chalte the isliye islam ne nikah ko alaniyah tour par karne ki targheeb di aur use pasandeedah qarar diya. Iske tareqe bhi batlaye. Unhi me ek tareqah nikah ka masjid me munaqid karna hai. Is se ahle mahallah me khud ba khud tasheer hojati hai. Aur yeh eaylan ka aasan aur sasta tareqah bhi hai. Neez isme jagah ki barkat aur munkaraat se hifazat bhi hai. Irshad e Nabawi hai:

اعلنوا بهذا النكاح واجعلوه في المساجد واضربوا عليه
بالدفوف

Nikah ko alaniyah tareeqeh par kiya karo. Unka ineqaad masjid me kiya karo. Aur eaylan ke liye daf bajaya karo.

(Miskat-Kitabun nikah)

"Daf" us zamane me aham kamon ki khabar ka aam tareqah tha. Band baja, orchestra waghera ko is par qiyaas nahi kiya jaskta. Wo eaylan-o- tambeeh ka zariyah tha, yeh raqs-o-suroor ka waseela hai jo ke na-jayaz hai. Aur ab daf ke zariyeh eaylan kiya bhi nahi jata. Iski jagah dawat namo ne leli hai.

Albatta masjid me nikah karne ke fawaid ab bhi qayim hain. Balke bohot se munkaraat wa khurafaat se hifazat ka sabab bhi hai (ba-shart-e-ke unse bachna cahe)

Mulla Ali Qari rehmatullahi alaihi farmate hain:

"Masjid me ineqaad ki targheeb ya to eaylan ki sahoolat ke liye hai ya phir jagah ke taqaddus se barkat hasil karne ke waaste hai. Behter hai ke waqt (yani shawwal ka mahina, juma ka din, asar ke baad ka waqt) ki fazeelat ko bhi jagah ki barkat ke saath shamil karliya jaye to phir kya kehne? Is tarah yeh nikah to noorun alaa noor aur

suroorun alaa suroor hojayege. Neez isme shuraka ka ijtema aur sawaab dono ziyada hojayenge, aur eaylan ki maslihat bhi poori hojayegi."

(Mirqatul Mafateeh:6/285)

Iske alawah tajarba yeh hai ke masjid me majlis-e-nikah munaqid karne se bohot se munkaraat masalan tasweer kashi, videography, be-pardagi aur fuzool goyi wagera se hifazat rehti hai. Jiski barkat se ek naie zindagi ke aagaaz aur zimmedariyon ke tabadle ka yeh muaahada khoob se khoob tar aur ba-barkat hojata hai. Magar yeh usi waqt hai jab ke masjid me nikah par iktefa karke baqiyah rusoomat-e-mutalliqah se eahteraaz kiya jaye. Jab ke aisa kam horaha hai. Aksar loog deendaar aizzah wa ahbaab ko khush karne ke liye mehfil-e-nikah to masjid me munaqid kar rahe hain aur be-deen wa aazad doston ko razi rakhne ke liye shaadi khano me pahunch kar in tamaam khurafaat ki takmeel kar rahe hain jin se bachne ke liye masjid me nikah kiya gaya tha. Isi tarah mutamawwal tabqeh me masjid ka intekhaab bhi shaadi khano ke intekhaab ki tarah izzat wa haisiyat ka masalaah bangaya hai. Qurb-o-jawaar ki masjidon chood kar door daraaz ki shandaar aur badi masjidon ka intekhaab kiya jaraha hai. Halanke masjidon Allah ta'ala ka ghar hone me barabar hain. Balke is hukum ke maslihat ka taqaza to yeh hai ke ladki ke mahalle ki masjid me nikah ho. Magar baaz is hukum ko deen ke bajaye fashion ka rang de rahe hain. انا لله وانا اليه راجعون Yeh doosri policy aur munafiqanah chaal kuch acchi nahi. Basti ki masjid me saadgi ke saath nikah karliya jaye aur bas! Isi se sahi maano me is ta'leem ka faida hasil hosakta hai. والله اعلم

GHAFILON KA HAAL

*Yahi tujh ko dhun hai rahu sab se aala
Ho zeenat niralī, ho fashion niralā
Jiya karta hai kya yuhi marne wala
Tujhe husn-e-zahir ne dhoke me dala
Jaga jī lagane kī duniya nahi hai
Yeh ibrat kī ja hai tamasha nahi hai*

(Majzoob rehmatullahi alaih)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

*Aye iman walo! Apne amwaal aapas me batil aur na-haq
tareeqe par mat istemal karo.*

(Suratun Nisa:29)

Jehez aur jode-ghode ki lanat

Bohot se loog nikah me takheer ko apne tayi ma'qool samajhte huwe yeh na-ma'qool uzar karte hain, ke hamare paas maali gunjayish itni nahi hai ke jehez ka intezaam karsaken, ya damadon ke mutalabaat poore karsaken. Kyun ke mutalabaat ki fehrist ki takmeel hamare bas ki baat nahi. Is se andaza hota hai ke maal-o-doulat ke harees bhikariyon aur hamiyyat wa gheerat ke qatilon (yani ladke walon) jhooti shaan-o-shoukat ke matwalon aur waqti izzat wa sohrat ke pujariyon (yani ladki walon) ke saath ghut jood karke millat-e-islamiyah ke ghareeb aur mutawassit tabqeh ke oopar kis qadar aadam kash zeher chidka hai.

pehle to jehez ka yeh murawwajah tareeqah hi qabil-e-nazar hai. Kyun ke ab mua'asharah (society) ki nigaah me iski ahmiyat ek haq-e-wajib se bhi kahi ziyadah hai. Aur isi ke intezaar me ladkiyon ki umare tabaah ki jarahi hain. Isliye ke jab tak khud maa baap khandani riwaaj ke mutabiq jehez ki takmeel aur fehrist-e-mutalabaat ki ta'meel ke qabil nahi hojate us waqt tak ladkiyon ke nikah ke baare me sochna unke liye na sirf mushkil balke qabil- e-malamat jurm hai. Jab ke is be-raah ravi wa be-eitadali ka sabab zindagi ke khud saakhta me'yaar-e-izzat aur jahilana mufakharat ke alawa kuch aur nahi.

Jehez ke mutalabaat badkari ko badhawa de rahe hain.

Chunanche aaj ke zalim mua'sarah me yeh aafat bhi aam hogayi hai ke noujawaan ladkon ya unke naam par unke sarparaston ne ladki walon se na-jayiz wa na-rawa mutalabaat ka ek taweel silsila shuru karke mardon ki aabroo khaak me miladi hai.

Moulana Anzar Shah Kashmiri farmate hai: "Ladkon ki janib se jehez (wahi jehez jiske jawaaz ki haisiyat safhaat-e-guzistah me tafseel se saamne aachuki hai) me

giraa qadar (costly) ashiya ka ladki walon se mutalaba hone laga. Radio, t.v, scooter, car, besh qimat ghadiyan, sofa set, aur nit-naye furniture, balke motad bihi raqam apni ta'leem ko baqi rahkne ke liye ya kaarobaar ki khatir ladki ke walidein se talab ki jane lagi. Aur is tarah mardana ghirat wa hamiiyyat ko kuchal kar rakh diya gaya.

Quran-e-Hakeem ne saaf alfaaz me "infaaq" yani akhrajaat ki tamaam tar zimmedari mard par daali hai. Lekin is zaalim mard ne ise faramoosh karte huwe ulta ladkiyon hi se apne oopar kharch karana shuru kardiya hai. Jis ke natejeh me ek shareef ladki ko apne hone wale shohar ki ta'leem jari rakhne ke mutalabe ko poora karne ke liye khud be-parda hokar mulazamat karni padti hai. Ya uske baap ko zeer-baar hokar us mutalabe ka intezaam karna padta hai. Zara sochiye ke yeh mutalabaat kya islamki ta'leemat ke muwafiq hai? Islam ko jane dijiye, khud insaniyat me is barbariyat ke liye koie gunjaish hai?

Itni baat sabhi jante hain ke islam ne kisi aise shaqsh ko jo lachaar wa be-bas na ho, bheek maangna jayiz nahi rakha. Balke uspar sakth waeden sunaie hain. Isi liye fuqaha-e-kiraam ne ise kabiraa gunahon me shamil farmaya hai. Islam ameeron aur gareebon sab ke liye eksa tour par aaya hai. Yeh baat nahi hai ke sihaat-mand guraba maange to na-jayiz aur motor nasheen, gaddi nasheen loog agar haseen pe-raye me ladki ke walidein se jode ki raqam aur jehez ka mutalaba kare to wo bheek nahi balke jayaz wa halal tohfa hai. Haqeeqat yeh hai ke kisi na-daar wa ghareeb ko baaz halaat me sawaal karne ki phir bhi kuch gunjaish hosakti hai, magar mutamawwal wa khud kafeel shaqsh ko sawaal karna kisi bhi qeemat par jayaz nahi.

(Naqsh e Dawam)

Bil khusoos shaadi ke mouqeh par mard ki janib se aurat ke ghar walon se samaan ya naqd raqam ka kisi tarah ka koie mutalabah na sirf yeh ke islam ke usool-e-mua'sharah (social life) ke khilaaf hai balke nang-e-

mardaniyat iqdaam hai. Islam ne nafaqaat ki tamaam tar zimmedari mardon par aayid ki hai aur unhe auraton par qawwaam wa hakim banakar ek khusoosi fazeelat ka taaj unke sar par rakha hai. Aur is fazeelat wa haakimiyat ki bina par isko zimmedari sonpi gayi hai ke wo apne ahel-o-ayal ki zaroorat ki dekh bhaal aur hawaij ki takmeel ki koshish karta rahe. Ceh jaye ke in auraton ke amwaal par nazar rakhe. Na sirf nazar rakhe balke be-haya bankar apni mardanagi ke waqaar ko khaak me milakar jisko apna ma-tehat aur biwi banakar laane jaraha hai usi ki choukhat par lambe choude mutalabaat ka kasa-e-gadayi liye khada hojaye. Afsoos hai is mardanagi par! Tuf hai is jawani par!

Aaye din aise waqiyaat akhbaaron me padhne me aate rehte hain jin me maasoom bacchiyon ne khud kushi karke apne walidein ko apne huqooq ki adayigi ki fikir se hamesha hamesha ke liye najaat diladi. Magar shabaash! hindustani musalman ko in waqiyaat ka bhayanak-pan bhi rasam wa riwaaj ki kaid se nikalne ke liye mua'ssir na hosaka. Hyderabad ki ek mashoor shaqshiyat Nizamuddin Magribi likhte hain:

"Hamare zamane ke loog gour kare ke arab ke ahad-e-jahiliyat me bhi aise loog moujood the (jo poori zimmedari ke saath ghareeb wa nadaar ladkiyon ki shaadi biyaah ka nazam apni taraf se kardiya karte the) Aur aaj ke dour ke bazahir deendar wa mutasharre', panj-waqtah namazi wa baar baar ke haji loog bhi apne beton ki shaadi ke waqt ladki walon se jode ki raqam, shaadi khano ki sajawaten aur roshnaiya, maharaja furniture, khoob surat se khoob surat dinner set talab karke Muhammadur Rasoolullah ﷺ ki ummat ki ladkiyon ko zinda dar goor kar rahe hain. Qiyamat ke din yeh ladkiyan aise logon ke khilaaf Allah ta'ala se murafa'h karenge ke ham ko kis jurm me is tarkeeb se qatal kiya gaya? Ya sisak sisak kar marne par majboor kiya gaya? Ya mout-o-hayaat ke darmiyaan latka diya gaya tha? Wo kahengi ke yeh loog apni doulat ka

lalach dekar doosre ka khoon chooste the. Apne maal ki numayish karke doosre ghareeb ki qabar khoodte the. Apni beti ya behen ki shaadi par be-dureeg kharch karke doosre ki muflis beti ki shaadi anjaam na paane ka zariyah bante the."

(Seerat -e-Saeed ibne Zubair)

Jehez, jode aur dawaton ke mutalabaat sawaal hain aur sawaal hatte-katte ke liye haraam hai.

Nabi-e-Kareem ﷺ ka irshad hai:

ان المسئلة لا تحل الا لأحد ثلاثة رجل تحمل حمالة فحلت له المسئلة فسأل حتى يصيبها ثم يمسكها، ورجل أصابته جائحة فاحتاجت ماله فحلت له المسئلة فسأل حتى يصيب قوماً من عيش ورجل أصابته فاقة حتى ثلاثة من ذوي الحجى من قومه قد أصابت فلانا الفاقة فحلت له المسئلة فليسأل حتى يصيب قوماً من عيش ثم يمسك وما سواهن من المسئلة يا قبيصة سحرة يأكلها صاحبها سحتا

Sawaal karna 3 aadmiyon ke alawa aur kisi ke liye halal nahi hai. (1) Jispar koie tawaan lag gaya ho aur wo usko ada karne par qadir na ho to wo ba-qadar e zaroorat sawaal karsakta hai, (2) Jis par koie na-gahani aafat aagayi ho jis ki wajah se wo mohtaaj hogaya ho, to wo bhi ba-qadar e zaroorat sawaal karsakta hai , (3) Jo faqr-o-faqah me mubtala hogaya ho yaha tak ke basti ke 3 motabar aadmi uski gawahi desake to wo bhi baqadar-e-zaroorat sawaal karsakta hai. Aur zaroorat nikal jane ke baad yeh log bhi sawaal nahi karsakte. Agar koie in halaton aur hajaton ke baghair bhi mehez maal badhane ke liye sawaal karega wo haraam-khoor kehlayega.

Andaza kiya jasakta hai ke bila kisi mohtaji ke mehez hirs-o-hawas ki wajah se kisi se kuch maangna islam ki nazar me kitni buri baat hai. Aur kya ladki walon se jehez, jode aur dawatn talab karne wale is darje ke mohtaaj hote hain jiska zikir irshad-e-nabawi ﷺ me oopar aaya hai? Isi par bas nahi! Allah ke nabi ﷺ ne bila zaroorat-e-sharaee' ke sawaal karne aur madad mangne wale ke baare me mazeed irshaad farmaya hai ke

1. Uska chehra qiyamat ke din badal diya jayega, 2. Uski tangi aur badhaadi jayegi, 3. Jo kuch maal haasil karega wo aag ka angara banjayega, 4. Uski wajah se mohtaaji me izafa hota chala jayega, 5. Wo maanga hua maal chehra noochne ki kanghi hai, 6. Uski zillat se mazdoori ki takleef behter hai wagera..

Pas! har musalmaan ko chahiye ke wo in waeedon aur duniya wa aakhirat ki zillaton se bachne ki khatir har haal me sawaal se bachne, bil khusoos shaadi biyaah ke mouqeh par to is se aur bhi ziyadah eahtiyaat kare. Kyun ke is mouqe ka sawaal to poore samaaj ki halakat wa barbadi hai. Sirf zaati zillat wa ruswayi nahi.

Yaad rahe ke dawatn ke silsile me bhi 2 baaten aur qabil-e-islaah aur dakhil-e-sawaal hain. Ek to yeh ke apne aadmiyon ki te'daad apni taraf se doosre fareeq par musallat karna (masalan yeh ke hamare 200 aadmi aayenge) isliye ke mumkin hai ke uski gunjayish itne aadmiyon ki na ho. Zahir hai ke yeh doosre par zulm hai. Is silsile me badi be-eahtiyaati hoti hai. Aur israar tak kiya jata hai ke hamara khandaan bada hai, aisa hai, waisa hai. Yeh tareeqah sahi nahi hai. Aur sawaal hi zillat me dakhil hai. Sahi tareeqah yeh hai ke usko ikhtiyaar de diya jaye ke aap jitne logon ke liye ba-khushi kahenge ham utne hi afraad ba-khushi shareek honge, aur aisa hi karenge. Phir na ta'na de na shikayat karte phire.

Doosre me'yaar e ziyafat me dakhil dena aur apne "menu" ka mutalaba karna. Zahir hai ke yeh bhi zabardasti

ki baat hai aur halal ko apne liye haraam karlena hai. Kyun ke musalman ka maal uske dil ki khushi ke bagair halal nahi hai. Allah ke Nabi ﷺ ne farmaya:

لا يحل مال امرأ مؤمن الا بطيب نفس منه

Mu'min ka maal uske dil ki khushi ke bagair halal nahi hai.

(sunanul kubra:6/166)

Isliye sahi tareqa-e-kaar isme bhi yahi hai ke daee' pooche bhi to yehi kehdiya jaye ke aap ba-sahoolat aur ba-khushi jo khilade ham us se razi wa khush hain.

اللهم وفقنا لما يحب ويرضى

ELAAJ E JAZBAAT

*Tabiyat ki rou zoor pe ho to ruk
warna yeh sar se guzar jayegi
Hitale khayal zara deer ko us se
Cadhi hai nadi, utar jayegi...*

(Majzoob rehmatullahi alaih)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْيِهِمُ اقْتَدِهْ

*Yeh wo log hai ke jinhe Allah ta'ala ne hidayat di hai to
aap unki hidayat ki iqteda kijeye.*

(Surah Al-ana'am:90)

Saadgi ke saath nikah ki chand mis aalen:

Nabi-e-Kareem ﷺ aur unke khaas ashaab ke darmiyaan Hazrat Fatima رضي الله عنها ke nikah ke liye Hazrat Ali رضي الله عنه ke mouzoo aur munasib hone ki baaten chal rahi thi. Isi asnaa me baaz ansaar sahaba-e-kiram رضي الله عنهم ne Hazrat Ali رضي الله عنه ko az-khud paighaam dene ka mashwarah diya. Unho ne nihayat haya wa inkisaari se ba-tour-e-mangnee ke Aap ﷺ ki khidmat me apni darkwaast pesh ki. Aap Hazrat ﷺ ne isko qabool farmaliya aur unse poocha ke meher ke liye tumhare paas kya hai? To unhone arz kiya is waqt to kuch nahi hai. Aap ﷺ ne apni ataa-kardah zirah yaad dilayi ya unhone khud arz kiya ke ek sawari aur ek zirah (jo jangi aur safari ashiya thi) ke alawah mere paas kuch bhi nahi hai. Aap ﷺ ne is zirah ko furokth karke raqam banalene ki hidayat di. Aap ﷺ ki hidayat par unho ne usko 400 dirham me beach diya. Uske baad Nabi-e-Kareem ﷺ ne Hazrat Ayesha aur Hazrat Umme salmah رضي الله عنها ko apni saheb-zaadi ke nikah ki tayyari karne ka hukum diya. Un dono ne milkar ek hujreh me reti (sand) bicha kar aur mitti se leep kar saaf kiya, khajoor ki chaal se do gadde tayyar kiye, hujreh ke kone me mashkeezah aur kapde wagherah latkane ke liye ek lakdi gaad di. Aap ﷺ ne beti, damaad keliye zarooriyaat-e-zindagi me ta'awun karte huwe ek badi chadar, ek chamade ka takiyah jis me khajoor ya ghaas bhari huie thi, ek aata peesne ki chakki, ek mashkeezah aur 2 ghadon ka intezaam farmaya. Iske baad aap ﷺ ne chand khaas sahaba رضي الله عنهم ko jama karke 400 misqaal chandi ke meher par apni saheb-zaadi Sayyidah Fatimat-uz-zahra رضي الله عنها ka nikaah Hazrat Ali رضي الله عنه se farmadiya. Baad me aap ﷺ ne Hazrat Umme Aiman رضي الله عنها ke hamraah apni saheb-zaadi ko Hazrat Ali رضي الله عنه ke us makaan me bheij diya, phir khud tashreef lejakar dono ko barkat ki dua di. Seerat nigaron ke mutabiq nikah to ramzanul mubarak me kardiya gaya aur rukhsati 2 maah baad zil-hijjah ke

mahine me huwe. Is waqt Hazrat Fatima رضي الله عنها ki umar 15 ya 18 saal aur Hazrat Ali رضي الله عنه ki 21 saal thi.

والله أعلم

(Banaat-e-arba'h: 259-263)

Yeh shehensha-e-do jaha, sarwar-e-do aalam ﷺ ki saheb-zaadi, tamam jannati khawateen ki sayyidah wa sardaar ka nikah hai, jin ke walid-e- girami nabiyon ke imam aur khairul anaam, jo agar chahte to uhad pahad sona bansakta aur duniya bhar ki armaane apni chaheeti aur laadlee beti ki shaadi me nikal sakte the. Lekin wo duniya-e-insaniyat ka uswa-e-hasana aur zindagi ka behtareen namoona bankar tashreef laye the. Balke is nikah ke zariyeh Aap ﷺ qiyamat tak ke musalmano ke liye shaadi biyaah ka sab se me'yari aur nihayat noorani namoona chod kar tashreef legaye. Duniya ko agar "أعظم النكاح بركة أيسرها مؤنة" ki khabar dekar nikahon me saadgi ka paband farmaya to sab se pehle aur sab se badhke khud amal karke dikha diya.

يارب صلى وسلم دائماً ابداً على حبيبك خير الخلق كلهم

Nabi-e-Kareem ﷺ ke ek khadim Hazrat Rabee'ah Aslami رضي الله عنه the. Wo apne nikah ka waqiya khud bayan karte hain ke Nabi-e-Kareem ﷺ ne mujhse ek din farmaya: Rabee'ah! tum nikah nahi karoge? Mai ne arz kiya nahi ya Rasoolallah! is liye ke awwalan to mera maali mouqaf aisa nahi hai ke biwi ke huqooq adaa karsaku. Doosre mai khud aisi masroofiyat se bachna chahta hu jiski wajeh se aap ki khidmat me khalal padjaye. Yeh jawab sunkar Aap ﷺ chand din khamoosh rahe, phir kisi waqt yahi sawaal-o-jawaab hua. Phir jab teesri martaba Aap ﷺ ne yahi sawaal farmaya to mai ne arz kiya: Aap ka jo mansha ho hukum farmaye. Mai uski ta'meel ke liye tayyaar hun. Is par Aap ﷺ ne mujhe ek ansari khandaan ke paas yeh kehkar bheij diya ke "un logon se kaho ke mai ne unki ladki se tumhara

nikah kardene ko kaha hai." Mai ne unke ghar pahunchkar Aap ﷺ ka yeh paighaam pahunchadiya. Wo log bohot khush huwe aur unhone isteqbaal karte huwe kaha: Rasoolullah ke liye bhi khushamdeed hai Rasoolullah ke qasid keliye bhi khushamdeed hai, ba-khuda! Rasoolullah ﷺ ke faristadah ko zaroorat poori kiye bagair wapas nahi kiya jayega. Chunanche unho ne usi waqt mera nikah unki ladki ke saath kardiya, aur mujhse badi khuloos-o-muhabbat ka ma'malah kiya. Tehqeeq tak nahi ki ke kya waqae' rasoolullah ﷺ ne bheja hai. Yaha se mai bohot hi ghamgeen wa hazeen kaifiyat ke saath wapas hua. Mera haal dekh kar Aap ﷺ ne poocha: Kya hogaya tumhe? Maine arz kiya: Ya Rasoolallah! mujhe aap ne bohot hi mua'zzaz wa mohtaram khandaan ke paas rawana farmaya, unlogo ne mere badi izzat afzaee ki, beti ko mere nikah me diya, mere saath intehayi muhabbat ka sulook kiya aur mere qoul ki tehqeeq tak na ki. Mera haal to yeh hai ke mere paas to meher dene keliye bhi kuch nahi hai. Aap ﷺ ne haazireen se farmaya: Rabee'ah ke liye khajoor ki gutli ke barabar sone ka intezaam kardo. Chunanche uska intezaam kardiya gaya. Mai wo lekar Aap ﷺ ki khidmat me hazir hua. Aap ﷺ ne farmaya: Yeh sona lekar apne sasuraal chale jao aur unse kehdo ke yeh meri biwi ka meher hai. Mai wo haqeer si miqdaar sone ki lekar unke yaha pahuncha aur unhe hawale karte huwe kehdiya ke yeh meher hai. Unlogon ne badi khush dili se qabool karte huwe kaha: Mashallah mubarak maal hai aur bohot hai. Phir mai Aap ﷺ ki khidmat me ghamgeen wa hazeen lout aaya. Aap ﷺ ne phir poocha: Ab kya hua? Mai ne arz kiya Aye Allah ke Rasool! Mai ne aise ba-aqhlaaq aur shareef log kahi nahi dekhe. Is haqeer se meher ko badi khush-dili se qabool kiya aur usey mubarak aur kaseer maal qaraar diya. Magar mere paas to walimah karne ke liye bhi kuch nahi hai. Aap ﷺ ne mere qabeele-walon ko

hukum farmaya: Are bhai! Rabee'ah ke liye ek bakri ka bandobast to kardo. Chunanche logon ne mere liye ek zabardast, tar-o-taazah bakri faraham kardi. Phir Aap ﷺ ne mujhse farmaya: Ayesha ke paas jao aur unse kaho ke jow ka tokra bhejden. Mai ne Hazrat Ayesha رضى الله عنها ke paas jaakar arz kardiya. Unhone farmaya: Yeh tokra rakha hai, is me 7 seer jow hai lejao, magar khuda ki qasam hamare paas iske alawah aur kuch nahi hai. Mai wo lekar Aap ﷺ ki khidmat me pahunchadiya. Aap ﷺ ne farmaya: Yeh jow aur bakri lejarak tumhare sasuraal me pahunchado aur unse kehdo ke subah rotiyaan banadi jaye aur saalan tayyar kardiya jaye. Mai yeh sab lekar chala, mere saath mere qabeele ke kuch aur log bhi chale. Jab wahan pahunchkar mai ne samaan unke hawale kiya to un logon ne ham se kaha: Rotiyaan ham tayyaar kardenge, salan tum log tayyaar kardo. Chunanche aisa hi hua. Phir mai ne un rotiyon aur gosth se apna walima kiya. Isme Allah ke Nabi ﷺ ko bhi madoo' karliya.

(Majmauz zawaid:4/71-77)

Hazrat Saeed ibnul Musayyib rehmatullahi alaih jaleelul qadr tabaee' hain. Unki jalalat-e-shaan keliye yahi kya kam hai ke unke walid aur dada dono sahabi-e-rasool hain. Aur elm-o-fazl ke kamaal ke liye yeh kaafi hai ke sahaba-e-kiraam رضى الله عنهم bhi unke fatawa par etemaad karte the. Unki ek saheb-zaadi badi Allah waali aur sahib-e-elm-o-fazl thi. Saath hi nihayat haseen-o-jameel bhi thi. Waqt ke hukumraan Abdul Malik ibne Marwaan ne us ladki ko apni bahu banana chaha. Hazrat ne pasand nahi farmaya. Usne bohot aamadah kiya, dabao dala, har tarah ki koshish karlee, lekin wo yeh kehkar inkaar farmate rahe ke mere bacchi aalimah, saliha hai. Khaleefa ke ghar ka mahool uske qabil nahi hai. Sehzade ka rishta to itni sakthi se rad kardiya magar beti ke liye intekhaab kiska kiya? Yahi ibrat aur sabaq hasil karne ka pehlu hai.

Iske chand hi dino baad ek shagird jo pabandi se dars me shareek raha karte the 2-3 din gair hazir rehne ke baad aap ko nazar aaye. Wajah daryaft ki to unhone kaha meri ahliya ka inteqaal hogaya tha. Isliye hazir nahi hosaka. Thoodi deer baad ma'loom kiya doosri biwi ka tum ne intezaam karliya? Unhone arz kiya mai 4 kodi ki haisiyat ka aadmi hun, mujhe kaun beti dega? Farmaya mai dunga! kya tum tayyaar ho? Unhone arz kiya bohot khoob! Aap ne usi waqt 2 ya 3 dirham par unse apni beti ka nikah padha diya. Shaam ko ghar tashreef legaye aur beti ko 2 rakaat namaz padhne ka hukum diya aur khud bhi 2 rakaten ada farmayi aur unhe lekar shagird ke ghar pahunche, darwaza khat khataya, jab shagird ne darwaza khola to farmaya: "Mai ne socha ke jab tumhari biwi moujood hai to tum raat tanha kyun basar karo. Isliye bacchi ko lekar aaya hun." Yeh farmakar bacchi ko darwaze me dakhil karke kiwaad band kar diya aur rawana hogaye. Unki saheb-zaadi maare sharam ke girpadi. Us shagird ne apne chat pe chadh kar shaadi ka eaylaan kiya. Phir unhi ki walida ne us ladki ko sawaar kar dulhan bana diya. Unka bayan hai ke hazrat ki yeh sahib-zaadi jinka nikah is qadar sahoolat wa saadgi ke saath sehzaade ke paighaam ko rad karke ek ghareeb talib-e-elm ke saath kardiya gaya tha, koie ma'mooli aurat nahi thee. Wo nihayat haseen-o-jameel, kitabullah ki hafiz, sunnat-e- rasool ki aalim aur shohar ke huqooq ki intehayi waqif kaar thee.

(Tabaeen:174)

Choutha waqiayah Shaikul hadith Moulana Zakariyah saheb rehma- tullahi alaih ka hai ke unhone hazrat moulana muhammad Yousuf saheb aur moulana Inyamul hasan saheb rehmatullahi alaihim ke saath apni 2 betiyon ka nikah kis saadgi ke saath farmadiya tha is ka tazkirah apni "aap beeti" (autobiography) me Hazrat Shaikh ne khud farmaya hai. Usi me se mukhtasaran darj-e-zail kiya jata hai.

"Chacha jaan nawwarallahu marqadahu har saal madarsa Mazahirul uloom ke salana jalse me tashreef laya karte the. Hasb-e-ma'mool is saal bhi magrib ke qareeb tashreef laye aur farmaya ke hamare mewaath me jalson me nikah ka dastoor padgaya hai. Kal jalse me Hazrat Madani se yousuf wa ina'am ka nikah padhwadun? Mai ne kaha zaroor padhwadijiye, mujhse kya poochna hai. Esha ki namaz ke kuch deer baad main ne ahliya marhoomah aur dono bacchon ke kaan me daldiya ke chacha jaan ka iradah yeh hai ke kal ke jalse me dono bacchon ka nikah padhwaden. Meri ahliya ne kaha: "Aap chand din qabl kehte to mai kam az kam kapdon ka ek ek joda to in bacchon ko silwadeti!" Mai ne jawaab diya: Accha! mujhe khabar nahi thi ke yeh nangi phir rahi hain. Is jawaab par wo bilkul khamoosh ho gayi. Jamiya masjid jate huwe maine Hazrat Madani rehmatullahi alaih se arz kardiya ke Yousuf wa Ina'am ka nikah padhwane keliye chacha ne farmaya hai. Hazrat bohot khush huwe aur farmaya zaroor padhaunga. Meher 2500 tey hua. Hazrat ne bayan shuru farmaya aur usme angreezon ka zikr nikal aaya, taqreer bohot lambi hoti chali gayi. Mai ne darmiyan me ek chitti dekar yaad dihani karwayi to bayan rook kar kuch khafgee zahir farmayi, phir khutba padh kar ejaab-o-qabool karwadiya. Choonke Yousuf wa Ina'am dono madarsa hi me padh rahe the, is liye chand dino baad mere ghar hi me unki rukhsati karwadi gayi. Aur saal ke ikhtetaam par chacha jaan nawwarallahu marqadahu baccho aur bahuon ko apne saath nizamuddin lekar chale gaye.

(Aap beeti:3/284)

Hazrat Moulana Qari Siddiq Ahamed saheb rehmatullahi alaih qareeb zamane me ek khuda raseedah buzurg tareen shaqshiyat guzere hain. Khawaas to sab jante hai. Awaam bhi boht se waqif hain. Hazrat rehmatullahi alaih ki hasti is dour me khairul quroon walon ki yaad-gaar aur

chalti phirti tasweer thi. Apne bade sahebzadah Hazrat Moulana Habeeb bhai saheb damat barkatuhum (jo ab unke janasheen bhi hain) ka nikah apne har kaam ki tarah intehaayi saadgi ke saath farmaya. Hatorah se qareeb hi me rishta hone ke bawajood bhi madarse ke asatiza-e-kiraam ko tak talaba ki ta'leem me nuqsan ke madde nazar shirkat se mana farmadiya tha. Hazrat Moulana Zakariyah sambhali madda zilluhul aali (jo unke bohot hi chaheete aur mehboob the) farmate hai ke main ne Hazrat se arz kiya ke mujhe to ladki walon ki taraf se da'wat hai, mai to mehfil-e-aqad me shirkat karunga. Hazrat ne farmaya theek hai aap shareek hote hai to phir meri zaroorat nahi. Mai madarse me rehta hu, aap jaiye. Aisi baatein Hazrat takalluf ya khafgee me nahi kehte, poori sanjeedgi se amal bhi farmalete the. Khair! mehfil-e-aqad to intehaayi saadgi wa sahoolat se muwafiq-e-sunnat anjaam payi. Walimah ki surat yeh huie ke agle din dopeher ke waqfeh me Hazrat rehmatullahi alaih ne asatiza-e-kiraam ko apna apna khana lekar ek hujre me aajane ke liye farmaya. Jab sab hazir hogaye to Hazrat bhi tashreef farma huwe aur ghar se ek bartan me bagare huwe chawal aur ek me aaloo ka saalan aaya usko bhi dastarkhan par nikalwate huwe Hazrat ne eaylan farmaya: Yeh Habeeb miya ka walimah hai. subhanallah! kis baap ke dil me apne baccho ki balke ghar ki pehle shaadi tamannao ke mutabiq karne ki kwahish nahi hoti? Magar qurban jaiye hamare akabir ke eesaar wa qurbani ke; ke woh Allah wa Rasool ﷺ ki khushi haasil karne keliye har tamanna ka khoon aur khushi ko qurbaan karne ke liye tayyaar hojate the.

(Hazrat Moulana Zakariyah sambhali damat barkatuhum ki
ba-riwayat)

Muhyus sunnah Hazrat Moulana Shah Abrarul Haq saheb rehmatullahi alaih ka itteba-e-sunnat wa eahteram-e-shariyat to har khaas-o-aam ke zubaan zad hai. Aur unke dekhne, milne aur unse istifada karne wale badi te'daad

me ab bhi moujood hain. Hazrat rehmatullahi alaih ne apni ek louti sahebzadi ke nikah par is qadar eahtemam-e-sunnat farmaya ke baaz cheezen jo aise mawaqe' par ma'mool biha hain aur unke karne me ba-zahir kuch haraj bhi ma'loom nahi hota, magar aap ne masnoon na hone ki wajah se uski ijazat bhi na di. Har kaam ko sunnat ke mutabiq karne ka intehayi eahtemam karte, zaroorat padne par usi waqt kitabon se muraja't aur tehqeeq kar ke ijazat dete ya mana farmate. Mehfil-e-nikah me choharon ki taqseem masnoon hai, isme aam tour se badaam wagera ka izafa bhi murawwaj hai. Magar Hazrat-e-wala ne takeed karke sirf choharon par iktefa karwaya. Khane ka intezaam sirf un chand mehmanon keliye karwaya jo ladke ke saath pahunchte the, aur pehle se tey shuda the. In dastar-khano par mulaqaat keliye aane wale beesiyon mehmaan hamesha hi rehte the. Magar is din unko bhi shirkat-e-dawat nahi farmaya, taake dekhne walon ko dawat-e-nikah ka ishtebaah na ho. Garz jis qadar kam kharch aur aasan aur saadah hosakta tha uske liye bhar poor koshish farmayi aur kaamil itteba-e-sunnat ka muqaam hasil farmaya.

Isi tarah Hazrat rehmatullahi alaih ne khud sunaya tha ke unki jawani me jab unki bhaanji ka nikah hone wala tha to unhone behen ko raazi karke sab kaam sunnat ke mutabiq anjaam dilaye. Is mouqe' par unhone apne ustad Hazrat Mehmoodul hasan saheb gangohi rehmatullahi alaih ko ek khat likha ke yeh nikah sunnat ke eahtemam ke saath anjaam paraha hai. Hazrat-e-wala tashreef lakar nikah padhwade to mujhe khushi hogi. Hazrat rehmatullahi alaih ne farmaya ke iske jawaab me Hazrat gangohi rehmatullahi alaih ne yeh likha: "Agar sabit hojaye ke door se kisi ko bulakar nikah padhwana bhi sunnat hai to mai aajaunga." Mai samajh gaya ke jab mai har kaam me sunnat ki baat kar raha hu to waqae' yeh takalluf aur is qadar eahtemam bhi khilaf-e-sunnat hi hai. Chunanche

mai ne khud padhaliya. ماشا الله kaisa ishq-e-rasool aur kaisi fanaiyat hai ke ustaad irshad-o-hidayat me kisi row riaayat ke liye tayyar nahi, to shahgird bhi itteba wa eesaar me samjhote ke liye rizamand nahi. Dono Allah ke chahne wale aur Nabi ke maanne wale. Dar haqeeqat isi ko deen ki qadar-daani kehte hain. Allah ta'ala hame bhi is qadar-daani ka kuch hissa naseeb farmaye. آمين

In waqiyaat ko naqal karte waqt is raaqim, aajiz ko apna nikah bhi yaad aagaya, jisme mera to koie kamaal nahi walid-e-majid ki azeemat qabil-e- tehseen-o-taqleed hai. Tehdees-e-nee'mat ke tour par use bhi naqal kiye deta hu. Walid-e-majid ne mera nikah hyderabad se bohot door qasbe kagaznagar me waha ke ek aalim-e-deen Hazrat Moulana Nizamuddin rehmatullahi alaih ki eema wa ishaare par "siripur paper mill" me labour ki haisiyat se mulazim ek saadah mizaaj magar nekokaar shaqshiyat mohtaram janab Abdul Haleem Muhammad Iliyas saheb ki badi sahezadi se tey farmaya. Muqarrarah tareek par 3 mard aur 3 auraten ba-zariyeh rail waha pahunche, aur nihayat saadgi ke saath moulana mousoof hi ki masjid me moulana ne hi nikah padhaya. Wapasi ke baad agle rooz baad namaz-e-fajar walid-e-majid rehmatullahi alaih ne masjid me eaylan-e-walimah farmakar musalliyaan-e-masjid wa deegar hazireen ko ek ek piyali chaay aur do do biscuit khilakar takmeel-e-sunnat farmadi. Jehez ek adad mashere, zaroori bistar aur chand bartano ki shakal me aaya, wo bhi nikah ke kaie dino baad.

والحمد لله بنعمته تتم الصالحات

Yeh chand waqiyaat jo fouri tour par zehen me aagaye, yaha batour-e-namoonah ke naqal kardiye gaye hain. Hamare akabir ke halaat me aise be-shumaar waqiyaat miljayenge. Aaj kal bhi ahlullah ki sohbaton ki barkat aur dawat-o-tableegh ki mehnat se bohot se noujawaan

himmat karke iski misale qayim kar rahe hain. Lekin sakht afsoos aur sharam se doob marne ki baat hai ke bohot si martaba aisa hota hai ke in noujawano ke bade inhe aage badhne nahi dete. Aur bawajood samajhne ke bhi tamaam rusoomaat poore karne, balke ladki walon se mutalabaat karne par musir rehte hain. Allah ta'ala toufeeq ata farmaye. Ameen.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلِيَسْتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلٍ

*Aur jo log nikah karne ki qudrat nahi rakhte unhe
chahiye ke Allah ta'ala ke fazl se isteta'at hone tak apne
ko gunahon se mehfooz rakhe.*

(Suratun Noor:33)

Jo log nikah nahi karsakte wo eahtiyaati tadabeer ikhtiyaar karen. Pichle safhaat me shahwaat-e-nafsaniyah ko poora karne ke liye sharaee' nikah ke alawa deegar tariqon ki jo mazammaten bayan ki gayi hai, wo unki burayi samajhne ke waaste bohut kafi hain. Aur unhe padhkar ek shareef-ut-taba' noujawaan ke dil me un bure kaamon se nafrat aur nikah ki raghbat zaroor paida hojati hai. Lekin bohut se noujawaan (ladke/ladkiyan) aise bhi honge jo kisi wajah se nikah karne par qudrat nahi rakhte ya kisi wajah se unke nikah me takheer hai. To sawaal yeh paida hota hai ke aisi suraton me yeh log pakdamani ki hifazat keliye kya tadabeer ikhtiyaar karen? Aur kaise apne nafs ko haraam lazzaten dar-aamad karke Allah ta'ala ko naraaz karne se bachaye? Kitaab o sunnat aur ta'leemat e salaf me Alhamdulillahi ta'ala is sawal ka jawab aur effat-o-ismath qayim rakhne ke aasan tareeqe moujood hain. Irshad e rabbani hai:

وَلَيْسَتَعْفِ الذِّينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ

Aur jo shaqsh nikah karne par qadir na ho, usko chahiye ke Allah ta'ala ke fazl se asbaab-e-nikah muhayya hone tak sabar-o-pakdamani ka muzahara karta rah e.

(Suratun Noor:33)

Imam qurtubi rehmatullahi alaihi mazkooarah ayath ki tafseer karte huwe farmate hain: Allah ta'ala ne is ayath-e-shareefa ke zariyeh us shaqsh ko jo nikah karne par qudrat nahi rakhta (kwaah wo kisi bhi wajah se ho) yeh hukum diya hai ke wo sabar-o-zabt se kaam lete huwe apni iffat-o-esmat ki hifazat karta rahe. Phir chunka aam tour se nikah me ma'ashi tangdasti aur maali qillat hi rukawat banti hai, isliye aise shaqsh ko mehez apne fazl se itmenan dilaya, aur wadah farmaya ke yeh tangdasti bhi apne waqt par door farmadega. Kwaah wasail-e-izdiwaaj faraham karke, kwaah aisi aurat ke saath nikah ke zariyeh

jo thode meher aur juz-maa'shi par razi hojaye, ya phir quwwat-e-sahwaniyah par qaboo ata karke.

(Al Jamiyu li ahkaamil quran:12/185)

Beher haal aise majboor shaqsh ko "وَمَنْ يَسْتَغْفِرْ يَغْفِرِ اللَّهُ" Yani "jo pakdaman rehna chahiye Allah usko pakdaman rakhta hai." (Sunanul Baihaqi:4/297) ke madde nazar himmat se kaam lekar taqwa wa taharat ki hifazat ko yaqeeni banane ki koshish karna chahiye. Iske liye darje zail tadabeer ko ulema wa mashaikh ne mufeed farmaya hai.

(1) Nazar ki hifazat

Nazar ki hifazat hukm-e-ilahi se farz hui hai. auraton aur mardon dono ku mustaqil tour par Allah ta'ala ne iska paband kiya hai.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ

Mu'mineen se farmadejiye ke nigahe neechi rakhe, aur apni sharam gahon ki hifazat karen.

(Suratun-noor:30)

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

Mu'min auraton se farma dijiye ke nigahen neechi rakhen, aur apni sharam gahon ki hifazat karen.

(Suratun-noor:31)

Imam qurtubi rehmatullahi alaih farmate hain: Nigah dil ka sab se bada darwaza hai, aur aabaad tareen raasta hai. Isi wajeh se iske zariyeh bohot se nuqsanaat hote hain jin se bachna lazim hai. Aur in gunahon se bachne ka zariyah tamaam muharramaat se, balke har us manzar ke dedaar se nigahon ko mehfooz rakna hai jin ka dekhna kisi fitna ya khatre ka sabab ho.

(Al Jamiyu li ahkaamil Quran:6/148)

Musnad-e-ahmed ki ek riwayat me Nabi-e-Kareem ﷺ ne 6 aamaal ke eahtemam karne par jannat me dakhile ki basharat di hai. Unme ek nazar ki hifazat hai.

(Musnad-e-Ahmed:5/233)

Bukhari shareef ki ek riwayat me hai ke Nabi-e-Kareem ﷺ ne raaston me khadey hone se mana farmaya, ke agar kisi zaroorat se teherna hi pade to nigahen neechi rakh kar khade ho.

(Mishkat: Kitabul-Aadab)

Abu Dawood me hai ke Nabi-e-Kareem ﷺ ne Hazrat Ali ﷺ se farmaya: "Kisi na mehram par achanak nazar padjaye to dubara mat dalo, ke pehle wali jo bila iradah padgayi wo to maaf hai. Magar doosri jo irade se uthayi gayi wo maaf nahi hai, qabil e muaakhaza hai."

(Abu Dawood:4015)

Hazrat Anas ﷺ farmate hain: Tumhare saamne se koie aurat guzre, to us waqt tak apni nigahen neechi rakho jab tak ke wo aage na nikal jaye. Hazrat Imam zuhri rehmatullahi alaih na-balig ladkiyon se bhi nigahon ki hifazat ka hukum dete the. Hazrat wakee' rehmatullahi alaih farmate hain ke Ham log Hazrat Sufiyan-e-souri rehmatullahi alaih ke saath eid ke din bahar nikle to farmaya: Pehla amal jis se aaj ke din ki ibteda honi chahiye wo nazron ki hifazat hai. Baaz buzurgon se manqool hai ke jo shaqsh nigahon ki hifazat karta hai Allah ta'ala uski badolat uske qalb ko baseerat wa hikmat ata farmate hain.

Yeh aur inke alawa bohot si ahadith wa aasaar hain jo nazar ki hifazat ki targheeb aur uski khilaf-warzi ki mazammat bayan karti hain. Nazar ki hifazat hi me hijaab-e-sharaee ka eahtemam bhi dakhil hain. Bohot se log (mard/aurat) ajnabiyan se to pardah karlete hain, lekin ahle ta'lluq aur khandaan ke na-mahramon se nahi karte. Maloom hona chahiye ke yeh sirf rasmi parda hai.

Sharaee' pardah yeh hai ke shariyat ne jin jin ko na-mahram qarar diya hai aur unse parde ko zaroori kiya hai, unsab se pardah kare. Khwaah wo ajnabi ho ya rishtedar!

(2) Na-mahram auraton se door rehna aur guftagoo se bachna:

Bukhari shareef me hai ke Rasoolullah ﷺ ne farmaya "auraton ki jaghon me jane se bacho" Is par ek ansari sahabi ؓ ne arz kiya: Dewar ke bare me kya irshad hai? Farmaya: Dewar (ka bhaawaj ke samne nikalna) to mout hai.

(Mishkat:2/208)

Ghour kiya jasakta hai ke auraton ke rehne ki jaghon me jane se bhi is qadar sakhti se mana farmaya hai aur qareeb tareen azeezon ko bhi mana kiya hai, to khalwat me kisi aurat se milna aur ajnabiyon se milna kis qadar sakth waeed ka mustahiq hoga.

Hazrat Abu Musa ashari ؓ farmate hain ke mujhe apni naak ka, murdaar ki bu se bharjana gawara hai. Magar yeh baat gawara nahi ke kisi na-mahram ki khushboo mere naak me pahunche.

Hazrat Abu Huraira ؓ farmate hain ke aadmi ke haath ka pighle huwe seese me daldiya jana is se behtar hai ke wo kisi na-mahram aurat ke jism ko chooye.

Nabi-e-Kareem ﷺ ne irshad farmaya:

ان المرأة تقبل في صورة الشيطان وتدبر في صورة الشيطان؛ فإذا
ابصر احدكم امرأة فليأت اهلها؛ فان ذالك يرد ما في نفسه

Beshak aurat kabhi kisi shaitan ki surat me, kabhi kisi shaitan ki surat me zahir hoti rehti hai. Jab tum me se, kisi ki nazar me koi aurat aajaye, to usey chahiye ke apne ghar wali ke paas chala jaye. Kyun ke is se us aurat

ko dekhne se paida shuda wasawees khatam hojayenge.

(Muslim-Kitabun nikah)

Isi hadith ki tashree me Imam Nawawi r.a farmate hain:


Matlab yeh hai ke aurat kwahishaat ke ubharne aur fitne ke paida hone ka sabab hai. Kyun ke Allah ta'ala ne mardon ke andar uski janib mailaan aur uske nazare se lazzat andozi ka maaddah rakha hai. Pas wo apni zebayish wa aaraish aur husn-o-jamaal ke muzahare ke zariyeh aadmi ke qalb-o-dimaagh par chaajane me goya ke shaitan ke mushabeh hai. Yani shaitan jis tarah wasawis wa khatraat aur dil-fareeb manazir ke zariyeh aadmi ko taqwa ki roshni se behka deta hai, isi tarah aurat bhi apni dilruba adaaron se mardon ko apne daam-e-muhabbat me giraftaar karleti hai.

(Muslim ba-sharh e nawawi:9/526)

Aur isi se yeh masala bhi mustambat hota hai ke aurat ko bila sakth majboori ke mardon ke darmiyaan nahi jana chahiye. Isi tarah mardon ko apni nigahen neechi rakhna aur auraton, balke unke kapdon se bhi nazar ko mehfooz rakhna chahiye. Aur bohot hi sarf-e-nazar aur be-iltefati se kaam lena chahiye.

(3)Nou-umar ladkon se bhi parheez kare:

Ibne Hajar haisumi rehmatullahi alaih farmate hain: Aksar ulama-e- ummat ne amradon ke saath khalwat ko bhi (auraton ke saath khalwat ki tarah) haraam qarar diya hai. Balke baaz wujooh se amradon ki sohbat wa khalwat ko auraton ke saath khalwat se bhi ziyadah khatarnaak samjha hai. Kyun ke baaz khoabsurat bacche auraton se bhi ziyadah haseen wa fitna saamaan hote hain. Unki sohbat par nakeer-o-nafrat ke silsile me salaf saliheen ke aqwaal, isqadar hain ke unka ehata mushkil hai. Pas

maloom hua ke baaz jahilon ka yeh kehna ke "ibrat wa mushahada-e-qudrat ke liye dekha jasakta hai" mehez shaitani dhoka hai. Aise baton me baaz jahil sufiyon ke qadam lagzish khagaye. Agar aisi koie gunjaish hoti to aap  jo insani nafsiyaat ke sab se ziyadah jaan ne wale the, iski sarahat farmadete. Jab unhone mutlaqan mana farmaya hai to wo mutlaqan muzir hai. Ibrat hasil karne ke liye unke alawa bhi bohot se manazir wa ashkaal moujood hain jo bohot kafi hain. Lekin baat dar-asal yeh hai ke yeh sab heele aur taaweelaat khabasat-e-batini, fasaad-e-aqali aur zuaf-e-imani ka nateeja hote hain. Shaitan bure aamaal ko haseen taweelaat ke zariyeh muzayyan karke usme mubtala kardena chahta hai. Haqeeqat yeh hai ke jo shaqsh shaitan ko apne aap par adna darjeh ki choot bhi dega to wo uske zariyeh usko mubtala-e-masiyat karke zillat wa ruswayi tak pahuncha kar hi rahega. Balke uske saath aisa kheal khelega jaise bacche khilone se khelte hai. Pas aye samajhdar aur hoshiyar musalman! tujh par lazim hai ke shaitan ke dhokon aur chalbaziyon se apne aap ko choukanna rakhe aur kisi aise darwaze ko na khole jise shariyat ne band kardiya hai. Kyun ke shaytan Qurani aayaat ke zariyeh hamara dushman qarar pa-chuka hai. Aur koie dushman apne dushman ko halaak kardena balke jad-paid se barbaad kardene se kam par razi nahi hota.

(Az zaawjir:1/789)

Isi liye baaz mashayikh-e-kiraam is silsile me badi eahtiyaat aur gayat darjeh khouf-e-khuda se kaam lete the. Nou-umar ladkon se, bil-khusoos agar wo khoob roo hon to us se bhi ziyadah door rehte the jitna ke kawari ladkiyon aur na-mahram auraton se ahle taqwa door rehte hain. Hazrat Abdullah ibne Mubarak rehmatullahi alaih farmate hai ke Hazrat Sufiyan-e- Souri rehmatullahi alaih ek martaba ghusul khane me dakhil huwe (jo us zamane me ghaliban sarayon ya aam aabadiyon me hote the) waha

ek choote bacche ko dekha to farmaya ke isko hitao! phir irshad farmaya auraton ke saath ek shaitan hota hai to un ladkon ke saath me 10 se bhi ziyadah shaitan hote hai. Yani amradon par nazar wa niyyat kharab hone ka auraton ke muqabile me kaie gunah ziyadah khatrah hai. Hasan bin Zakwaan rehmatullahi alaih farmate hain ke: Maaldaron ki aoulaad se eahtiyaat karo. Unke bacchon ki suratein auraton ki tarah dil fareeb aur dilruba hoti hain. Aur aise bacche kuwari ladkiyon se ziyadah fitna samaan aur taqwa shikan hote hain. Imam Baihaqi rehmatullahi alaih farmate hain ke tabaeen aur salaf-e-saliheen to inhi khatraat-e-deeniyah wa imaniyah ki wajah se kam umar ladkon ki taraf dekhne ko bhi makrooh samajhte, aur eahtiyaat barta karte the. Baaz tabaeen ke hawale se unka yeh irshaad bhi naqal farmaya hai ke deen daar noujawan ke liye amradon ki sohbat khoon khwaar darindon se bhi ziyadah muzir wa muhlik hai. Imam-e-aazam Abu Haneefa rehmatullahi alaih ke baare me mashoor hai ke unhone Imam-e- Muhammad rehmatullahi alaih ko nou-umar hone ki wajah se darasgah me apne saamne baithne ki ijazat nahi di. Balke peeche baithne ka hukum diya tha. Imam-e-Ahmed rehmatullahi alaih ke pas ek sahib ek bacche ke saath aaye to farmaya ke yeh kaun hai? Unhone farmaya ke yeh mera bhateeja hai. Farmaya aaindah phir kabhi mere pas na lana aur apne saath lekar bhi na phirna, taake jo log tumhare aur uske rishte ko nahi jaante wo tum se bad-gumani na karen.

Hakeemul ummat Hazrat Thanvi rehmatullahi alaih baala khane par apne muqarrarah waqt me "Tafseer-e-Bayanul Quran" ki tasneef ke liye gaye huwe the, us waqt wo waha tanha hua karte the. Nazim-e-khanqah Moulana Shabbir Ali saheb ne kisi baat ki ittela' ke liye ek talib-e-ilm ko oopar bheijdiya. Jab us ladke par Hazrat ki nazar padi to fouran apni jagah se

uthkar doosri jagah ki seediyon se neeche utar aaye aur Moulavi Shabbir Ali saheb par sakth barhami wa narazgi ka izhaar farmaya. Al-garz nou- umar ladkon se bhi auraton ki tarah bachna bohot zaroori hai. Kyun ke unki taraf raghbat ek roohani marz hai aur badtareen marz hai, zinakari aur badkari hi ki ek qisam hai. Balke us se badtareen aur sharam naak gunah hai. Waqt par nikah na karne aur bila wajah taal matol aur taakheer karne ke nateeje me yeh marz paida hota hai. Aur jab paida hojata hai to shadi ke baad bhi peeche nahi choodta. Kyun ke aise logon ko auraton me raghbat kam hojati hai, ladkon ke peeche hi pade rehte hain. Allah pak apne karam se hamari hifazat farmaye.

اللهم اقسم لنا من خشيتك ما تحول به بيننا وبين معصيتك

(4) Yeh sochna ke apni maaon, behno aur betiyon ki izzat ki tarah har ek aurat ki izzat bhi waajibul eahteraam hai:

Imam Ahmed rehmatullahi alaih ne Hazrat Abu Umamah رضي الله عنه se riwayat kiya hai ke ek qureishi noujawan Huzoor ﷺ ki khidmat me aaye aur seedhe saade andaaz me arz kiya Ya Rasoolallah! mujhe badkari ki ijazat dijeye.! Log uski gustakhi se be-chain hokar use tambeeh karne lage. Huzoor ﷺ ne farmaya tum log rehne do, isko mere qareeb kardo. Chunanche wo noujawan qareeb aagaye. Aap ne bade sabar-o-hilm se unko samjhana shuru kiya, aur farmaya batao ke tumhe apni maa se zina karna pasand hai? Unho ne kaha hargiz nahi! Mai aap par qurban jaoo!! Aap ne farmaya phir doosre log bhi nahi chahtae ke unki maon ke saath zina kiya jaye. Phir poocha acha batao tumhari beti ke saath tum zina kaari pasand karte ho? Unhone jawab diya hargiz nahi! Mai aap par qurban! Farmaya phir doosre log bhi apni betiyon ke saath badkari gawara nahi karte. Uske baad Aap ﷺ ne behen ke, phoopi

ke, khala ke haq me ek ek karke isi tarah farmate rahe aur wo yahi jawab dete rahe. Aur is tarah unke zehen me yeh baat bithadi ke har aurat kisi na kisi ki behen, beti, maa, khala, phoopi kuch na kuch hogi. Sab ki izzat hamare liye qabil-e-eahteram hai. Jo ham apni maa betiyon ke saath pasand nahi karte doosron ki bahu betiyon ke saath gawara kaise kar sakte hain? Is kareemana wa mushfiqana tarbiyat se unke jazbaat kaboo me aagaye aur yeh khair kwahana tawajjuh dihani dil par asar kargayi, apne mutalbe ki na-ma'qooliyat samajh me aagayi. Unhone kaha: Ya Rasolallah! is khayal aur taqaze se to baaz aaya, aap mere liye apne nafs par qaabu ke liye dua farmadijeye. Aap ﷺ ne unhe dua dete huwe farmaya:

اللهم اغفر ذنبه و طهر قلبه و حصن فرجه

Aye Allah! iske gunah maaf farma, dil pak farma, iski sharam gaah ko mehfooz farma.

Raavi kehte hain ke iske baad yeh noujawan aise pak baaz huwe ke kisi burayi ki taraf iltifaat nahi karte the.

(Musnad e Ahmed:5/257)

(5) Roze ke zariyeh kasr e shahwat ki koshish karna

Aise shaqsh ke liye ek tadbeer rozon ka eahtemam hai. Roze ka usko 2 tarah nafa hoga, ek to nafsiiyyati quwwat hasil hogi, doosre jazba-e-shahwat tootega, aur kamzor padega.

Nafsiiyyati quwwat hasil hone ka matlab yeh hai ke jab roze ki haqeeqat khane peene aur jima jaise halal kamon ko subah sadiq se lekar guroob-e- aaftab tak apne oopar haraam karlena aur nafs ko un taqazon ki takmeel se roke rakhna hai, to isme yeh ghour karne ka mouqa milta rehta hai ke bhai jab Allah pak ki riza ke liye mai jo kaam aam halaat me halal the unse bhi apne ko roksakta hu to aise kaam jo kisi waqt me bhi halal nahi hain unke irtekaab ki

kaise himmat wa jura't karsakta hun? Isliye aye nafs! khwaah tu kitna bhi wargalaye aur cheadta rahe, main tujhe khush karne ke liye haraam lazzat daraamad karke apne moula-e-meherban ko naraaz kabhi nahi karunga. Is tarah taqwa ko taqwiyaat hasil hoti rehti hai. Ek nafa yeh hua. Doosri taraf musalsal roze rakhne ke natije me zuaf paida hokar shahwat tootegi, aur haizani kaifiyat muzmahil hojayegi. Aur "musalsal" is liye kaha gaya ke mahireen ke nazdeek ek-aadh roza rakhlena naafe' nahi hai. Isliye ke khuluww-e-me'dah se shahwat aur bhadakjati hai. Hadith me bhi **فعلیه بالصوم** se yahi isharah milta hai. Nabi-e-Kareem ﷺ ne nikah ki targheeb dene ke baad un noujawano ko jo mutalabaat-e-nikah ko poora nahi karsakte, yeh talqeen farmayi hai ke wo rozon ka eahtemam kare.

ومن لم يستطع فعلیه بالصوم فانه له وجاء

Aur jo nikah ki isteta't nahi rakhte wo apne oopar rozon ko lazim karle. Isliye ke yeh unke haq me badkari-se-dhaal hai.

(Mishkat:2/1)

(6) Allah ta'ala se duaon ka eahtemam karna:

Ek tadbeer balke eahem tadbeer Allah ta'ala se pakdamni ke tahaffuz ki dua karte rehna hai. Hame hadith ki kitabon me aise muta'ddad duayein milti hai jin me Allah ta'ala se effat aur pak damani mangi gayi hai. Sahoolat ke liye aise chand duaayein darj-e-zail ki jati hai.

اللهم انی اسئلك الهدی والتقى والعفاف والغنى

Aye Allah! Mai aap se hidayat, taqwa, pakdamani aur isteghna ka sawal karta hu.

اللهم انی اسئلك الصحة والعفة والامانة وحسن الخلق والرضاء

بالقدر

Aye Allah Mai aap se sihat, pakdamani, amanatdari, husn-e-aqhlaq aur riza bil qadr ka sawal karta hun.

اللهم الهمني رشدی واعذنی من شر نفسي

Aye Allah! mujhe mere bhalaiyon par muttale' kijiye, aur mujh ko mere nafs ki shararaton se bacha lije.

اللهم انی اعوذ بک من منکرات الاخلاق والاعمال والاهواء

Aye Allah! mai buri aadaton, buri harkaton, aur buri khwahishon se aap ki panah chahta hu.

اللهم اغفر ذنبی و طهر قلبی و حصن فرجی

Aye Allah! mere gunah maaf farma, mera dil pak farma aur mere sharam gah ko gunahon se mehfooz farma.

Aur bhi duayein ahadith ki kitabon me moujood hain. Allah ta'ala hame apne karam se neik sirati ata farmaye aur badkari se mehfooz rakhe. Ameen

(7) Kisi sahib e nisbat buzurg aalim e deen se rabt o taluq:

Ek ahem tadbeer salah wa taqwa paida karne ki ahlullah aur buzurgane deen me se apne rujhaan aur munasabat ke mutabiq kisi Allah wale se (agar wo aalim bhi hon to bohot behter, warna kisi alim-e-deen Allah wale buzurg se ijazat yaftah hon to bhi kafi hai) apna islahi ta'lluq qayim karlena hai. Yani unse apna maqsad batakar ijazat lelana ke mai apni islah ke silsile me mashwareh ke liye mai aap se wabasta rehna cahta hu. (Bait hojane ki koie jaldi nahi aur yeh koie lazimi aur zaroori shart bhi nahi) Iske baad apni akhlaqi kamzoriyon par nazar karke unme se ek ek unke samne zubani ya tehreeri tour par

rakhte rehna, aur wo jo hal batlaye uske mutabiq amal karna. Is gunah se apne aap ko pak karke, taqwa aur parhezgari ke noor ko badhate rehna. Iska bohot khayal rakhna ke ittela'-e-haalat aur itteba'-e- hidayaat me diyanat dari aur apne aap se khair khwaahi ke bagair mehez kisi ko bada banalene balke bait hojane ka bhi koie faida nahi.

Ahlullah se ta'lluq-e-islahi ki tadbeer nafa ke eitebar se bohot hi naafe' aur mujarrab nuskha hai. Lakhon lakh awaam-o-khawaas is tadbeer ke zariyeh gunahon ki na-pak aur manhoos zindagi se najaat pakar, taqwa wa taharat ki pakiza aur mehboob zindagi me dakhil hogaye aur dekhte dekhte hidayat-o-wilayat ke aala maratib tak pahunch gaye, balke auron ke haadi wa rehnuma bangaye.

Yeh ta'lluq ek aisi zaroorat hai ke hazraat-e-sahaba-e-kiraam ﷺ wilayat ke sabse aala martabe par hone ke bawajood apne liye iski zaroorat mehsoos karte the. Wo agar-cheh bohot hi pakiza mahool me aur saaf shaffaaf kirdar ke hamil the magar ba-haisiyat-e-insan aur ba-haisiyat ek noujawan ke unke andar bhi bashari taqaze moujood the. Unka nafs bhi unko satata tha. Woh Allah ke rasool ﷺ se ruju hote aur apne apne halaat wa khayalaat pesh karke mashwarah chahte the. Jab Aap unki rehnumayi farmate to phir wo poori diyanat-o-amanat se us par amal karke un khatraat se bach jate aur kabhi kabhi unhe lahiq hojate the. Jab aise pakiza jamat ko aise pakiza mahool me bhi apne nafs ke dhokon se mehfooz rehne ke liye kisi rehnuma ki rehnumayi ki zaroorat thi to hamare is zamane ke gande aur khabees mahool me (jab ke har chahar taraf be-pardagi wa be-hijabi, uryaniyat wa barhangi ka sailaab umand raha hai aur qadam qadam par gunah me padne ke khataarat mandlarahe hain.) mehez apni ma'loomat aur apni zaat ke bharose par unse bach-jane ki tawaqqu kaise ki jasakti hai? Is liye zaroorat hai ke

ham apne sar par kisi rehnuma aur murshid-e-kamil ke saye ko hasil karle. Aur ba-qoule Hazrat Muhiyus sunnah rehmatullahu alaih isko peer-o-murshid kehna shan ke khilaf ho aur sharm aati ho to murshid kehna hi kya zaroori hai? Deeni musheer kehlo. Jab karobar ke liye qanooni musheer rakhlete hain, sihhat ke liye tibbi musheer aur family doctor ko muntakhab karlete hain to akhiraat ki kamiyaabi aur nafs ki pamali ke liye ek deeni musheer ke intekhaab ko kyun ghair zaroori samajhte hain? Aur kyun is se haya aur sharm aati hai?

Is silsile me ilmi duniya ki ek azeem shaqshiyat muhaddis e deccan Abhul Hasanaat Hazrat Abdullah Shah saheb rehmatullahi alaih farmate hain:

Mureed hona to koie naie baat nahi, quroon-e-oola me isi ko "bait" hona kehte the. Sahaba-e-kiram ne bhi mukhtalif umoor me Rasoolullah ﷺ se bait ki hain. Wahi silsila jari hai. Bait se maqsood sacchi toubah karne aur Allah ta'ala ka zikr karne ka tareeqah ma'loom karke yaad-e-ilahi me mashgool hojana hai. Ab kahiye! yeh kaunsi buri baat hai? Mureed hone ki koie deegar shart nahi hai. Is qadar zaroori hai ke murshid ki hidayaat par eahtemam se amal karte rahe. Ba-shart-e-keh murshid khud bhi shariyat-e-islami ka paband ho. Na khilaf-e-shara' baaten karta hon, aur na khilaf e shara' kaam karta ho. Bara-e-naam mureed hone se kaam nahi chalta. Murshid ke ahkaam bajalana zaroori hai, kwaah wo nafs par kitna hi giraa ho. Kyun ke peere wa mureede khaas toor par ita'at e ilahi ka mua'ahadah hai. Albatta murshid e kamil talash kijeye, iski pehchan yeh hai ke uski sohbat se dil khuda e ta'ala ki taraf rujoo hone lage, wo ilm e deen se waqif ho, aqaaid wa aamaal me shariyat ka paband aur muttaqi ho, duniya ki hirs na rakhta ho, aur khud usne kisi peer-e-kamil se faiz-o-barkat hasil kiye hon, uski majlis me

baithne se duniya ki muhabbat me kami aur akhirat ki raghbat me taraqqi mehsoos ho.

(Mawaiz-e-Hasanah:1/72)

Khud sahaba e kiraam ﷺ ne Nabi e Kareem ﷺ ke dast-e-haq parast par "sabit alal haq" ki aur "tark e ma'siyaat" ki baiatein ki hain. Bukhari-o-muslim me Hazrat Ubadah bin sabit ﷺ se riwayat hai ke sahaba e kiraam ﷺ Nabi e Kareem ﷺ ki khidmat me hazir the. Aap ﷺ ne unhe mukhatab karke irshad farmaya: Tum log mujhse is baat par bait karo ke Allah ta'ala ke saath kisi ko shareek na karoge, chori na karoge, aoulaad ko qatal nahi karoge, zina nahi karoge aur neaki ke kamon me nafarmani nahi karoge.

(Muslim:2/721)

Ibne majah wa muslim ne Abu Malik Ashjaee ﷺ se riwayat kiya hai ke ham 8 ya 9 aadmi Aap ﷺ ki khidmat me hazir the. Aap ne farmaya: Kya tum log Rasoolullah ke haath par bait nahi karoge? Ham ne arz kiya ya rasoolallah! ham to bait-e-islam to pehle hi kar chuke hain, ab kaahe ki bait karenge? Farmaya: Is baat ki ke shirk nahi karoge, panjwaqtah namaz ka eahtemaam karoge, eta'at-e-kamila karoge aur logon se sawal nahi karoge. Chunanche ham logon ne in baaton par Aap ﷺ se bait karli.

(Muslim:2/721)

Imam-e-muslim ne Hazrat Jareer bin abdullah ﷺ se riwayat kiya hai ke mai ne Rasoolullah ﷺ ke dast-e-mubarak par har musalman ke saath bhalayi karne ki bait ki thi.

(Muslim:1/75)

Imam Bukhari rehmatullahi alaih ne Hazrat Umme Atiyyah رضى الله عنها se riwayat kiya hai ke jab ham ne Rasoolullah

ﷺ se bait ki thi to usme aap ne hamse nouha na karne ka ahad liya tha.

(Bukhari:5/490)

Imam-e-Muslim rehmatullahi alaihi ne Hazrat Abdullah ibne Umar رضي الله عنه se riwayat kiya hai ke ham log Rasoolullah ﷺ se sama' wa taa'at ki bait kiya karte the.

(Muslim:5/490)

Isi tarah khawateen-e-islam ko bhi iska eahtemam karna chahiye. Ahad-e-risalat ki khawateen iska eahtemam karti thi. Khud Allah ta'ala ne Quran-e-Majeed me unke jazba e salaah wa falaah ko dekh kar Nabi e Kareem ﷺ se ba-zariyeh wahi unko bait karlene ki sifarish farmayi hai.

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبِيَّاعُنَكَ عَلَى أَنْ لَا يُشْرِكْنَ
بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا
يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي
مَعْرُوفٍ فَبَايِعُهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ ط إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Aye paighambar! jab musalman auraten aap ke pas (is garaz se aaye ke aap se in baton par ahad karen, ke Allah ke saath kisi ko shareek na karenge, aur na chori karenge, aur na badkari karenge, aur na bacchon ko qatal karenge, aur na shouhar ke ghair se aoulad paida karke unhe apna batlayengi, aur kisi bhale kaam me aap ki nafarmani nahi karenge. To aap unse bait karke unke liye Allah ta'ala se maghfirat talab karen. Beshak Allah ta'ala bohot bakhashne wala aur meherban hai.

(Suratul Mumtahinah: 12)

DARS-E-EBRAT

*Jahan me hain ebrat ke har soo namoone
Magar tujh ko andha kiya rang-o-boo ne
Kabhi gour se bhi yeh dekha hai tu ne
Jo ma'moor the mahal wo ab hai soone
Jaga jee lagane ki duniya nahi hai
Yeh ebrat ki ja hai tamasha nahi hai*

(Majzoob rehmatullahi alaih)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

*Wo log (yani yahood-o-nasara aapas me ek doosre ko
mana na karte the un bure kamon se jo woh kar rahe the.
Kya hi bura kaam hai jo wo karte the.*

(Suratul Mayida:79)

Taqrebaat ke munkaraat aur ulama aur dua'at:

Ahle ilm se yeh baat makhfee nahi hai ke ameerul mu'mineen fil hadith Hazrat Imam Bukhari rehmatullahi alaih ne apni jamee' me ek mustaqil baab هل يرجع اذا رأى منكرافى الدعوة ke unwaan se qayim kiya hai aur tarjumatul baab hi me 2 waqiyaat Hazrat Ibne Umar aur Hazrat Ibne Masood رضي الله عنهما ke bayan kiye hain, jin me un hazraat ke muqaam-e-munkar aur makan-e- musawwar se baghair khana khaye lout jane ka zikir hai. Hazrat ibne Masood رضي الله عنهما ne ek daee ke ghar me tasweeren dekhi to wahan se naraaz hokar lout gaye. Isi tarah Hazrat Abu Ayyub ansari رضي الله عنهما kisi ke ghar ki diwaar par parde pade huwe dekhkar naraaz huwe aur khana khaye baghair waha se lout aaye.

(Bukhari: Kitabun-Nikah)

Phir baab ke zail me Siddiqah Ayesha رضي الله عنها se ek marfoo riwayat naqal farmayi hai, jisme Aap Hazrat ﷺ ke ghar tashreef lane aur pardah ya takiyah par tasweer dekhkar cehra-e-mubarak ke mutagayyar hojane aur Aap ﷺ ke use mitane tak wahi tehre rehne ka zikr hai.

عن عائشة زوج النبي ﷺ انها اخبرته انها اشترت نمرة فيها تصاوير، فلما راها رسول الله ﷺ قام على الباب فلم يدخل، فعرفت في وجهه الكراهة فقالت يا رسول الله اتوب الى الله ورسوله ماذا اذنبت، فقال رسول الله ﷺ ما بال هذه النمرة قالت قلت اشتريتها لك لتقعد عليها وتوسد بها، فقال رسول الله ﷺ ان اصحاب هذه الصور يعذبون يوم القيامة ويقال لهم احيوا ما خلقهم - وقال ان البيت الذي فيه الصور لا تدخله الملائكة

Ummul mu'mineen Hazrat Ayesha رضي الله عنها se marwee hai ke unhone ek takiyah khareeda tha jis par tasweeren thi.

Phir jab Rasoolullah ﷺ ne dekha to darwaze hi pe khade hogaye, andar tashreef nahi laye, mai ne jab chehre par nagawri ke aasar dekhe to mai ne arz kiya:

Allah aur uske Rasool se toubah karti hun, akhir mujhse kya gunah hogaya? Aap ﷺ ne farmaya yeh takiyah kaisa hai? Mai ne arz kiya: aap ki rahat ke liye mai ne khareeda tha taake is par baith saken aur take laga saken. Aap ﷺ ne farmaya qiyamat ke din tasweeren banane walon ko azaab diya jayega, aur unse kaha jayega jo shakalen tum ne banayi hain unhe zindagi bhi ata karo. Neez yeh bhi farmaya ke jin gharon me (jaandar) tasweeren hoti hain unme farishten dakhil nahi hote.

Jis se saaf zahir hai ke muqaam-e-munkaraat me shirkat aur waha qiyaam (agar cheh thoodi hi deer keliye kyun na ho) aam halaat me us se razi hone ke mutaradif hi hai. Khusoosi suraten yaqeenan mustasna hain. Iske bar khilaf hamara tarz-e-amal is silsile me aaj kal jo hogaya hai wo kisi sahib-e-nazar se makhfee nahi hai. Is se bhi aage badh kar ab to mukhtalif heelon aur taweelaat ke zariyeh iski burayi ko kam karne ki sazishen bhi ho rahi hain. Iski wajeh geerat-e-imani aur quwwat-e-roohani ki kami ke alawah aur kya hosakti hai? Chunanche Sheikhul hadith hazrat Moulana Zakariyah saheb rehmatullahi alaih farmate hain:

"Aaj kal yeh khoobi samjhi jati hai ke aadmi sulhe kull rahe. Jis jagah jawe waisi hi kehne lage. Isi ko kamaal aur wusa't-e-akhlaaq samajha jata hai. Halanke yeh alal itlaaq ghalat hai. Balke jahan amr bil ma'roof wagera qata'n mufeed naho, mumkin hai ke sirf sukoot ki gunjaish nikal aawe, na ke haan me haan milane ki. Lekin jaha mufeed hosakta hai masalan apni aoulaad, apne matehet, apne dast-e-nigar logon me. Wahan kisi tarah bhi yeh sukoot kamaal-e-akhlaaq nahi. Balke sukoot karne wala khud shar'an wa urfan mujrim hai."

(Fazail-e-tabligh:11)

Safha 13 par ek doosri hadith ke zail me farmate hain:

"Is zamane me Allah ta'ala ki nafarmani ki koie inteza, koie had hai? Aur uske rokne ya band karne ya kam az kam taqleel ki koie saee', koie koshish hai? Hargiz nahi! Hadith me hai ke kalima-e-tayyibah apne padhne wale ko us waqt tak faida pahunchata rehta hai jab tak ke wo uske huqooq se laparwahi na kare. Aur uske huqooq ki laparwahi yeh hai ke zameen par khuda ki nafarmani aam hojaye aur uske mitane ki koshish na ki jaye."

(Fazail-e-tabligh:13)

Hazrat Madani rehmatullahi alaih farmate the ke *mai ne shadiyon me shirkat is liye chood di ke waha har ek azeez-o-qareeb jama hota hai magar Allah, Rasool shareek nahi hote.*

(Makatib-e-shaikhul Islam)

Kyun ke har ek ki marzi ki takmeel ki jati hai magar Allah ta'ala aur Rasoolullah ﷺ ki marziyyat wa ta'leemat ko faramosh kardiya jata hai. In ahadith-o-waqiyaat se ma'loom hua ke taqreebaat me munkaraat ke bawajood, bila sakth zaroorat ke shareek rehna deen-e-islam ki haq talafi hai. Bil khusoos ahle sulah, ahle ilm aur muballigeen-e-deen ke liye to in tehayi muzir hai.

Chunanche Mulla Ali Qari rehmatullahi alaih ne dawat qabool karne ke wujoob ya istehbaab ko saqit karne wale aazaar ko shumaar karte huwe iska bhi zikir farmaya hai ke "Is majlis-e-dawat me agar kisi wajah se na shareek hona maslihat ho, isi tarah waha lahu wa lae'b ho, ya shareek hone me batil par taa'wun ka khatra ho to in aazaar ki wajah se dawat qabool karne ka hukum-e-sharaee' saqit hojayega." Aage khud hi farmate hain: "Makhfee na rahe ke is zamane me mazkoorah bala umoor se shayad hi koie mehfil khali ho."

(Mirqaatul-Mafateh:vol6)

Beher haal aaj kal yeh dekha jaraha hai ke ghair sharee' wa ghair islami taqreebaat me awaam ko to chodiye, waizeen, daaeyeen, muballgeen-o- muqarrireen, ahle deen sab hi bila takalluf shareek hojate hain. - الا ماشاء الله - Aur iski zara parwah nahi karte ke in aamal ke saath hamari dawat-o- naseehat kis qadar ghair muassir, balke hamara kirdar kitna mushtabah hojasakta hai.

Isi liye ham sab aalimon, daeeyon aur deendaar kehlaye jane walon ki zimmedari hai ke is mas'aleh ki taraf khusoosi tawajjuh de. Aur bila sakth tareen qoumi wa milli zaroorat ke, aise taqreebaat, aise muqamaat me shirkat se ijtenab karen. Aaj jabke ummat badi mazloomiyat ki zindagi guzaar rahi hai, zillat wa khwari chayee huie hai, be-chainee aam hai, aise waqt to in buraiyon ko tark karne ki aur bhi sakth zaroorat hai. Kam-az-kam samajhdaar wa deendaar tabqah is se eksuie wa alaheedgi ikhtiyaar karle to uska asar inshallah is poori society par padega, jo khud apni harkaat se aajiz hochuke hai, aur kisi doosre ke aage badhne ka intezaar kar rahi hai. Iskeliye sirf iradah wa himmat ki zaroorat hai. Chahne wale ki Allah khud madad farmate hain. Hazrat Kwajah saheb farmate hain:

Tujh ko jo chalna tareeq-e-ishq me dushwaar hai

Tu hi himmat haara hai, ha tu hi himmat haara hai

Har har qadam par reh roo jo kha raha hai tu thokaren

'Lang' khud tujhme hai warna rasta hamwaar hai

Quran-e-Majeed me hai "Tum ko jo museebaten pahunchti hain wo tumhare hathon ki kamayi hai." Isliye agar ham khud apne aamaal ki sihhat wa durustgi ki fikir me lag jayenge, to yaqeenan Allah ta'ala apne wade ke muwafiq hamare ahwaal ko durust farmayega.

Note:- Baaz martaba halaat aise hote hain ke baadil-e-na-khaastha hi sahi shareek hona padta hai.

Masalan qareeb tareen rishteh dari ka mua'malah hota hai, ya nikah ke waqt kisi ek fareeq ke sakth dabao ka saamna hota hai wagherah.. Aise mawaqe' par sakhti wa durushti se mazeed nuqsan ka andesha rehta hai. Chunanche makhsoos mawaqe' mustasna hain, unke ahkaam juda hain. Aise mawqe' par khud raee ke bajaye ulema se mashwarah karke unki hidayat ke mutabiq amal karna chahiye.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

Aur Allah ta'ala ki qudrat ki nishaniyon me se ek yeh bhi hai, ke usne tumhare liye tumhi me se jode banaye, taake tum unke zariyeh sukoon-o-suroor hasil karsako aur usine tumhare darmiyaan mawaddat-o-muhabbat paida kardi.

(Surat-ur-rum:21)

Huqooq-uz-zoujain

Aaj kal musalmano ke izdewaji ta'lluqaat din ba din kharaab hote jarahe hain. Zoujain ke darmiyaan tarah tarah ke waqiyaat ronuma horahe hain. Uski wajah, bajuz iske aur kya hosakti hai ke miya biwi dono ek doosre ke islami wa sharaee' huqooq se ghafil hain. Sitam baala-e-sitam yeh ke is surat-e-haal ki sudhaar ke liye sab kuch karte hain magar nabawi ta'leemaat par amal nahi karte. Jab dawa ke bajaye zeher khayenge to mas'alah kaise hal hoga? Hamari riyasat me ek bohot hi ba-faiz roohani wa ilmi shaqshiyat guzri hain, unka naam Hazrat Soofi Gulam Muhammad saheb tha. Ek martaba unke muredeen me se ek joda unke pas gaon se safar karke pahuncha aur arz kiya ke hamare darmiyan bohot ikhtelafaat aur jhagade hote rehte hain, halanke ham ko ek doosre se muhabbat bhi bohot hai. Bil aakhir ham logon ne yeh tey kiya ke hazrat qiblah ki khidmat me hazir hokar arz kare. Wo jisko kusoor-waar qararde wo apni ghalati maanle aur islaah karle, taake yeh rooz rooz ka jhagda khatam ho. Hazrat ne dono se alahida alahida sawal farmaya ke tumhe doosre se kya shikayat hai?. Biwi ne kaha: In me sab khoobiyan hain magar bas meri baat nahi maante hai. Shouhar ne bhi bi-ainihi wahi jawab diya ke biwi me sab acchaiyan hain, badi khidmat karti hain. Magar bas yehi ek kamzori hain ke meri baat nahi manti. Hazrat rehmatullahi alaih ne badi sanjeedgi se farmaya: Mera faisla bhi yahi hai ke tum log ek doosre ki baat hargiz na mano. Wo log aur degar sama'een sab hairan hogaye ke hazrat ne yeh kaisa jawab de diya. Phir kuch tawaqquf karke farmaya: Tum biwi ki baat mat mano, tumhari biwi tumhari baat na mane. Dono milkar Allah aur uske Rasool ﷺ ki baat mano. Agar Allah wa Rasool ki itaa't karoge to unki itaa't ki barkat se khud ba khud yeh jhagda khatam hojayega. Iske baghair nahi! Ek hakeem wa

daana murabbi ki yeh baat aab-e-zar se likhne aur yaad rakhne ke qabil hain. Isliye Allah ta'ala aur uske Rasool ﷺ ne zoujain ko jo hidayaat di, aur ek doosre ke jo huqooq bayan farmaye sab se pehle unke jaanne ki zaroorat hai. Zail me zoujain ke chand ahem huqooq Ahadith-e-shareefah ki roshni me darj ki jati hain.

Biwi ke zimme shouhar ke huqooq

(1) Shouhar ki moujoodgi me biwi ko chahiye ke uski ijazat ke bagair (nafil) roza na rakhe.

(Bukhari:6/150)

(2) Shouhar ki ijazat ke baghair kisi ko uske ghar aane ki ijazat na de. Aur na uski ijazat ke baghair uske maal me se kuch kharch kare.

(Bukhari:7/39)

(3) Aurat ke haq me uske shouhar ka martaba itna bada hai ke agar khuda-e-ta'ala ke alawah kisi aur ko sajdah karna jayaz hota to aurat ko hukum diya jata ke apne shouhar ko sajdah kare. (Yani shouhar is qadar izzat-o-eahteram ka mustahiq hai.)

(Tirmidhi:2/386)

(4) Jo aurat is haal me mare ke uska shouhar us se raazi tha to wo jannat me dakhil hogi. (Ba-shart e ke koie aur amal rukawat na ho.)

(Tirmidhi:2/386)

(5) Jis aurat ne 5 waqt ki namaz ka eahtemam kiya, Ramazan ke roze rakhe, apni esmat ki hifazat ki, aur shouhar ki etaa't ki (is haal me margayi to) wo jannat ke jis darwaze se jee chahe dakhil hojayege. (Matlab yeh haike jo aurat akhir waqt tak ahkaam-e-khudawandi ki baja-aawuri aur apne shouhar ke saath husn-e-mua'malat karti rahi. Is jagah namaz, roze ka zikir masalan kiya gaya hai. Warna poora deen usme dakhil hai.)

(Mishkat:2/238)

(6) Jab koie aurat apne shouhar ko takleef pahunchati hai to uski hooran-e-jannat is aurat se kehti hain ke *Allah tujhe halaak kare, apne shouhar ko takleef mat pahuncha. Kyun ke wo tere paas aarzi mehman hai aur bohut jald tujhse alahida hokar hamare paas aajayega .*

(Ibne Majah:1/649)

(7) Agar shouhar biwi ko yeh hukum de ke wo sufaid pahad ke patthar dho dho kar siyaah pahad par muntaqil kare aur isi tarah uske bar-aks kare to use chahiye ke karguzre. (Yani mushkil se mushkil kaam me bhi jazba e itaa't ka muzahara kare, aur agar amal mushkil ho to adab wa akhlaaq se is tarah inkaar kare ke usey takleef na ho.)

(Musnad e Ahmed:6/76)

(8) Jis aurat ka shouhar us se naraaz ho uski na namaz qabool hoti hai aur na neaki qabooliyat ke liye aasmanon par uthayi jati hai. Yani shouhar ko razi karne tak. Jabke iski naraazgi kisi mubaah mas'ale me ho. Aur agar wo kisi deeni hukum aur sharaee' mas'ale ke khilaaf naraz hua hai to yeh narazgi kuch muzir nahi. Aise waqt Allah ta'ala ki narazgi se bachne ki fikir hi zaroori hai.

(Mishkat:2/242)

(9) Agar shouhar apni zaroorat se biwi ko bulaye aur wo inkaar karke sojaye, to is nafarmani ki wajah se biwi ki raat is halat me guzarti hai ke farishte us par la'nat karte rehte hain.

(Bukhari:6/150)

(10) Auraton ki badi tedaad shouharon ki na-shukri aur eahtsaan faramoshi ki aadat ki wajah se jahannum me jayegi. (Yani biwi ko hamesha apne shouhar ki shukur guzar aur eahtsaan shanaas rehna chahiye.)

(Bukhari:7/41)

Ahadith e bala ki roshni me ek khatoon ko to yeh baat ba-asani ma'loom hosakti hai ke shariyat me shouhar ka kitna bada muqaam hai, aur uski izzat karna, itaa't-o-

farmabardari ke zariyeh khush rakhne ki koshish karna, jayaz umoor me uski adna nafarmani se bhi apne ko bachana kis qadar zaroori hai. Aur iske khilaaf karne ke nataaij duniya wa akhirat me kis darjah khatarnaak hai. Isliye ek sa'adatmand biwi ka fareeza aur zimmedari hai ke wo apni zindagi me muhsin-e-aazam ﷺ (jinhone isko zillat-o-khwari ki pasti se nikaal kar izzat-o-rafa't ka muqam ata farmaya hai) ki in hidayaat ko madde nazar rakhe. Isi me uski kamiyabi aur darein ki surkh ruee hai. Akhir me ek jamee' riwayat jisme Aan Hazrat ﷺ ne behtareen aur pasandeedah biwi ki 3 sifaat ka zikir farmaya hai darj ki jaarahi hai, taake hamari behene iske aaine me apni seerat sawarlen. Irshad farmaya ke:

(11) *Sab se behtareen aurat wo hai ke agar shouhar uski taraf dekhe (apne husn-e-khulq, chehre ki bashashat aur jazba-e-itaat se) usko khush karde. Aur agar kisi kaam ka hukum de to (ba-shouq-o-raghat) fouran kardale aur apne shouhar ki marzi ki mukhalafat na kare. Na apni zaat ke silsile me kare, na uske maal ke silsile me . Yani shouhar ki marzi ke khilaf na kahi jaaye aaye, isi tarah maal ki hifazat kare. Isme na khiyanat kare aur na uski na-pasandeedah cheezon me sarf kare.*

(Mishkat2/302)

Shouhar ke zimme biwi ke huqooq

(12) Rasoolullah ﷺ ne Hazrat Abdullah bin amar ibnul Aas رضي الله عنه ko mustaqil tour par din me roze rakhne aur raat bhar ibadat karne se mana karte huwe farmaya ke kabhi roza rakhlo kabhi na rakho. Kabhi raat me ibadat karo kabhi sojao. Isliye ke tumhare jism ka, tumhari aankhon ka aur tumhari biwi ka tum par haq hai. (Yani choonke unke huqooq ke baare me tumse sawal hoga. Isliye makhlooq ke huqooq ki adayigi se ghafil hokar din raat ibadat me rehna koie kamaal ki baat nahi. Balke ahle huqooq ki adayigi hi kamaal-e-insaniyati wa bandagi hai.)

(Bukhari:7/40)

(13) Jo shaqsh aakhirat par iman rakhta hai, uspar lazim hai ke padoos ko eeza na pahunchaye. Aur auraton ke saath khair wa khoobi ka mua'mlah kare. Kyun ke wo tedhi pasli se paida huwe hain. Isliye agar tum use sakthi se sidha karne ki koshish karoge to wo tooth jayegi. (yani talaq ki noubat aajayegi) Aur agar chood doge to usi tarah rahegi. (Yani durust na hogi. Isliye narmi wa shafaqat ke saath dheere dheere islah wa durstgi ki koshish karta rahe.)

(Bukhari:7/40)

(14) Koie shouhar apni biwi se bugz na rakhe. Isliye ke agar usme koie aadat takleef deh hai to koie doosri achi bhi hogi. Yani agar uske kisi amal se takleef pahunche to halat-e-gazab me koie intehayi iqdaam na kar baitho, balke sabar se kaam lo.

(Muslim:846)

(15) Biwi ka haq shouhar par yeh hai ke jab khud khana khaye to usko bhi khilaye. Aur jab apne kapde ka intezam kare to uskeliye bhi kare. Aur uske chehre par na mare aur na uski buraee kare, aur na usko apne ghar ke alawah kahi tanha chode. (Yani taadeeb-o-tarbiyat ke liye agar apne se door rakhne ki zaroorat bhi pade -jaisa ke sura e nisa me hidayat di gayi hai- to apne hi ghar me rakhe.)

(Abu Dawood)

(16) Iman ke aitebar se kamil tareen shaqsh wo hai jis ke akhlmaq sab se acche hon. Aur apni biwi ke saath sab se ziyadah lutf-o-meherbani ka mua'malah karne wala ho.

(Tirmidhi:2/387)






(17) Tum me se behtareen shaqsh wo hai jo apni auraton ke saath behtar sulook karta ho. Aur khud mera mua'malah yeh hai ke mai apne ghar walon se behtareen sulook karta hun.

(ibid)

(18) Jo shaqsh apni biwi ki eeza rasani par sabr kare Allah ta'ala usko Hazrat Ayyub alaihis salam ke sabar ke baqadar ajar ata farmate hain.

(Al kabair: 179)

Hafiz shamshuddin zahabi rehmatullahi alaihi farmate hain ke jistarah aurat apne shouhar ki itaa't aur khushnoodi wale aamaal ki paband hai, isi tarah shouhar bhi uspar eahsaan-o-narmi karne, uski janib se pesh aane wali bad khulqi par sabar karne aur uske nafaqah, kiswah aur husn-e- mua'sharat ke huqooq ada karne par ma'moor hai. Allah ta'ala farmate hain: عاشروهن بالمعروف un aourton ke saath behter sulook karo.

Iske baad hafiz mousoof ne ek waqiyah naqal farmaya ke Ameerul mu'mineen Hazrat Umar ibnul Khattab  ke pas ek shaqsh apni biwi ki nafarmani ki shikyat karne ke liye aaya. Unke darwaze par pahuncha to unki biwi ki aawaz suni, ke unse ulajh rahi hai aur talkh-kalami kar rahi hai. Lekin Hazrat Umar  khamoosh sun rahe hain, kuch jawab nahi dete. To wo shaqsh yeh sooch kar wapas hone laga ke Hazrat Umar  ka bawajood apne muqam aur khaas mizaaj ke apni ahliya ke saath yeh haal hai to meri kya haisiyat hai? Itne me Hazrat Umar  bahar nikal aaye, aur us-se aane ki wajah poochi. Usne saara qissah sunaya. Yeh sunkar Hazrat Umar  ne farmaya ke: meri biwi mera khana tayyar karti hai, roti pakati hai, kapde dhoti hai, mere bacchon ko doodh pilati hai. Halanke yeh sab umoor uspar lazim nahi hai. Lekin meri khatir in sab zimmedariyon ku gawara karti hai aur mera dil iski moujoodgi ki wajah se haraam waswason aur khayalat se mehfooz hai. Jab iski wajah se mujhe yeh sab nee'maten milti hain to kyun na mai iski zuban darazi ke ek aaib ko iski khatir bardasth karlu? Usne kaha ke meri biwi ka bhi yahi haal hai. Farmaya: tu bhi tahammul karle. Mere bhai yeh mukhtasar si zindagi ki baat hai.

(Al kabair: 179)

Mazkoorah bala islami ta'leemat, izdewaji zindagi keliye aise usool hain ke agar fareeqain me se har ek doosre ke huqooq ki fikr rakhe to haqeeqi mano me zindagi ka lutf aajaye. Aur aise na-ittefaqiyon se hifazat hojaye, jo khandano ke bikharne aur aoulaad ke bikharne ka sabab hojata hai.

اسئل الله العفو والعافية والتوفيق لما يحب ويرضى من القول و
العمل والنية والهدى، انه على كل شىء قدير

JAAGNE KI DEER HAI

*Rustum khufta hai to kis bal nahi hai kam tera
Jaagne ki deer hai phir hai wahi dam kham tera
Yeh agar hojaye zaail n eend ka aalam tera
Muslim kwabedah uth hangama aara tu bhi ho
Maand sab hon mohar bankar aashkara tu bhi ho*

(Majzoob rehmatullahi alaih)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

*Aye iman walo! apne aap ko aur apne ahl-o-ayaal ko
dozakh ki aag se bachao.*

(Surat ut tehreem: 6)

Ghar walon ki islah-o-tarbiyat

Aoulad Allah ta'ala ki azeem nee'mat aur ahem amanath hai. Isi ke saath apne maa baap ke haq me agar saleh aur farma bardar ho to jawani me dil jamaee' wa dil chaspi ka samaan, budhape me asa-e-peeri aur himmat-o- quwwat ka waseela, aur marne ke baad dua-e-magfirat wa sadqa-e-jariyah ka sabab hai. Aur agar nafarman wa badkirdar ho to zindagi me suhaan-e- rooh aur mout ke baad khusaran-o-zillat ka sabab hai.

Duniya me Allah ta'ala ne jitne makhlooqat paida farmayi hain unme insan martabe ke eitabar se sab se ashraf-o-afzal hai. Aur yeh bhi uski asharafiyyat ki baat hai ke sari makhlooq zindagi ke maqsad aur unke husool ke zaraae' se fitratan wa khilqatan waqif hoti hai. Magar insan ko inhi baton ka ilm Ambiya wa Malaikah ke zariyeh ata kiya jata hai. Albatta unse in uloom ko hasil karne ki salahiyat uske andar khilkatan rakhdee gaye hai.

Irshad-e-khudawandi hai:

وَاللّٰهُ اَخْرَجَكُمْ مِّنْ مَّبْطُونٍ اُمِّهِتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ
لَكُمْ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

Aur Allah ta'ala ne tumhe tumhari maoon ke peeth se is tarah nikala ke tum kuch bhi nahi jante the, aur tumhare liye kaan, aankhe, aur dil banaye taake tum (unke zariyeh ilm hasil karke) uska shukur ada karo.

(Suratun Nahal: 78)

Yani insan ko jahil-e-mutlaq magar wasail-e-ilm se bharpoor aarastah karke paida kiya gaya hai. Paida hone ke baad wo kano se sunkar aur ankhon se dekhkar majhoolaat ko maloomaat yani na-maloom ko maloom banata aur apne dil ke khazeene me mehfooz karta rehta hai. Jiska matlab yeh hai ke insan apni zindagi ki haqeeqat,

uske maqsad aur us maqsad ko poora karne ke tareqon ku janne keliye taleem-o-tarbiyat aur mahool ka mohtaaj hai.


Phir apne bando ki yeh taleem-o-tarbiyat haq ta'ala shanahu agar cahte to khud hi takweeni tour par farmadete. magar uski mashiyyat-o-hikmat ne isko munasib samjha ke insano hi ke zariyeh insano ki taleem-o-tarbitat ho. Isliye har paida hone wale keliye uske maa baap par yeh haq rakhdia ke wo unki taleem-o-tarbiyat ka samaan karen. Irshad hua:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

*Aye iman walo! apne aap ko aur apne ahl-o-ayaal ko
dozakh ki aag se bachaao.*

(Surat-ut-tehreem:6)

Iski tafseer me Hazrat Ali  farmate hain: Yani apne ahl-o-ayaal ko ilm-o-adab se aarastah karo.

Hazrat Ibne Abbas  farmate hain: Matlab yeh hai ke apne ahl-o-ayaal ko Allah ta'ala ki taa'at wa farmabardari sikhao, taqwa wa parhezgari ka paband banao, zikrullah ki aadat dalo, taake Allah ta'ala tumhe aur unhe naar-e-jahannum se mehfooz rakhe.

Hazrat Mujahid rehmatullahi alaih farmate hain: Apne gharwalon ko Allah se darao aur khud bhi darte raho. Hazrat Qatada rehmatullahi alaih farmate hain: Ayat ka matlab yeh hai ke tum unhe Allah ta'ala ki itaa'at aur gunahon se nafrat karna sikhao. Aur Allah ta'ala ke awamir ka paband banane ki zimmedari poori karo. Aur agar wo Allah ta'ala ki ma'siyat wa nafarmani me mubtala nazar aaye to tambeeh karke unhe us se nikalo. Aur agar wo kisi hukum se ghafalat barat-rahon hon to unhe tawajjuh dilakar aur taawun karke uspar amal karwao.

Hazrat Zahhaak rehmatullahi alaih farmate hain: Musalmano par uske a'izza wa aqarib aur khadimon, ghulamon ka haq yeh hai ke unhe Allah ta'ala ke faraiz-o-

ahkaam se waqif karate huwe unpar amal karwayen aur muharramaat-o-manhiyyaat se aagah karke unse ijtenaab karwayen.

(Tafseerul Quranil Azeem:4/291)

Ek jagah Nabi-e-Kareem ﷺ ko mukhatab karke irshad farmaya:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

Aye Nabi! aap apne ghar walon ko namaz ka hukum dijeje aur khud bhi uski pabandi kijeye.

(Sura e Taha:132)

Ibne Kaseer farmate hain: Yani sab musalmano aur apne gharwalon ko namaz ka paband karke unhe azaab-e-ilahi se bachaye, aur khud bhi uspar qayim rahen.

(Tafseerul Quranil Azeem:3/167)

Ek aur mouqe par irshad farmaya:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

Aur apne qareebi rishte daron ko (Allah ke azaab se) daraiyeh.

(AS-Sua'ra:214)

Is ayath ke nuzool ke baad Aap ﷺ safa pahadi par chadh kar Khandaan ke ek ek rishtedar ka naam lekar unhe apne najaat ka samaan karlene ka hukum diya. Ghar me khane par rishte daron ko jama karke azaab-e-ilahi se daraya. Apni beti Hazrat Fatima رضي الله عنها aur phoopi Hazrat Safiyah رضي الله عنها se naam ba naam farmaya ke mujhse duniya ki zarooraton ka sawal to karsakte ho magar aakhirat ki najat ka muamalah Allah ta'ala se saaf karo. Mai uski pakad se tumhe zara barabar bhi bacha nahi sakta.

(Tafsserul Quranil Azeem:3/329)

Allamah Shabber Ahamed Usmani rehmatullahi alaih farmate hain: Yani auron se pehle apne aqarib ko tambeeh kijiye, kyun ke khair kwahi me unka haq muqaddam hai. Aur waise bhi aadmi ki sadaqat wa haqqaniyat aqarib ke muamale se hi parkhi jati hai, ke un par uska kya asar hua. Pas maloom hua ke ahl-o-ayaal ko saleh aur deendaar banane ki zimmedari maa baap par hai. Aur aisi hi aoulad duniya wa akhirat ki khushiyan aur rahaton ka sabab hoti hai. Aur yahi is neemat ka shukr hai.

(Tafseer-e-Usmani:1003)



Suratul Furqan me apne neak bandon ki ta'reef karte huwe farmaya:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ
وَاَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

*Aur jo log yun dua karte hain ke aye hamare
parwardigar! Hamari auron aur aoulad ko hamari
ankhon ki thandak bana aur hame parhezgaron ka
muqtada bana.*

(SuratulFurqan:74)

Imam ibne kasir rehmatullahi alaih farmate hain: Yani Allah ke neak bande yeh dua karte hain ke touheed-o-sunnat par qayim rehne wali, shirk-o-masiyat se bachne wali aoulad ata farma. Taake unke aamaal-o-aqhlaaq dekhkar hamari aankhen thandi hon.



Hazrat Ibne Abbas  farmate hain: Matlab yeh hain ke Rehman ke khaas bande apne ahl-o-ayaal ke liye aamaal-e-saliha ki toufeeq milne ki dua karte hain. Hazrat Ekramah  farmate hain: Isme ahl-o-ayaal ki khoob-surati, jamal-e-zahiri aur wusa't-e-maali ki dua nahi maangi gayi. Balke Allah ta'ala ki farmabardari aur nekokari ki ilteja ki gayi hai.

Hazrat Hasan basari rehmatullahi alaih farmate hain: Khuda ki qasam! Apni aoulad aur apne aoulad ki aoulad ko Allah ta'ala ki itaa'at wa farmabardari aur taqwa wa parhezgari wale aamaal karta hua dekhne se ziyadah haseen aur is se badhkar ankhen thandi karne wala is duniya me koie manzar nahi.

(Tafseerul Quranil Azeem:3/318)

Allamah Aaloosi rehmatullahi alaih farmate hain:

Allah ke neak aur muttaqi bande Allah ta'ala se apne baal bacchon ki neak seerati mangte huwe arz karte hain ke unhe aamaal-e-saliha ki toufееq ata farmakar hamari ankhen ki thandak bana dije. Isliye ke mu'min-e- sadiq jab apne ahl-o-ayaal ko neak kamon me aur ibadat-e-ilahi me apne saath shareek dekhta hai to uski ankhen thandi aur dil masroor hojata hai. Zindagi me unse nafa ka umeedwar aur marne ke baad unki mulaqaat ka aarzoomand rehta hai.

Hazrat Ibne Abbas  farmate hain: Ankhen ki thandak banaye jane se muraad aoulad ka ilm-e-deen ki sargarmiyon me mashgool hona hai. ke is manzar ko dekhkar maa baap ki ankhen thandi hoti hain. Neez yeh bhi manqool hai ke yeh dua shuru zamana-e-islam me hazraat-e-sahaba-e- kiraam  kiya karte the. Jub wo musalman hote aur unke a'izza wa aqarib islam se mehroom hote to unki in mehroomiyon ko dekh dekh kar unka dil kudhta. Khandaan walon ki ziyarat-o-mulaqaat ankhen ki thandak, dil ki khushi wa tafreeh hone ke bajaye unke haq me suhan-e-rooh, ranj-o-alam aur dil-o-dimagh ke ghutan ka zariyah hojati. Tab in logon ke dil be-ikhtiyaar pukar uthte, Aye hamare parwardigar! hamare ahle khandaan ko iman-o-touheed aur itaa'at ki toufееq ata farmakar hamari ankhen ko thandak ata farma. Aur is ghutan aur takleef ko khatam farma.

(Roohul Ma'ani:19/53)

Imam kurtubi rehmatullahi alaih farmate hain: Ahl-o-ayaal ki ankhone ki thandak banaye jane ka matlab yeh hai ke wo neak aur saleh banjaye. Kyun ke aoulad jab saleh hoti hai Allah ta'ala aur apne maa baap ki farmabardar hoti hai. To yaqeenan ankhone ki thandak hoti hain.

Nabi-e-Kareem ﷺ ne ek martaba Hazrat Anas ؓ ko dua di thi اللهم كثر ماله و ولده و بارک له فيه Aye Allah! iske maal-o-aoulad me ziyadati farma, aur ise un chezon me barkat ata farma. Waqae' agar aadmi ke paas khoob surat, pakdaman, pakbazz aur farmabardar biwi, isi tarah itaa'at guzaar, wafa shiyaar aur deen-o-duniya ki zimmedariyan poora karne wali samajhdar aoulad ho to aise shaqsh ki nigahen sari duniya se kat kar apne ghar walon par markooz hojati hain. Wo doosron ki azwaaj-o-aoulad ki taraf nazar uthake bhi nahi dekhta. Apne hi baal bacchon me magan-o-masroor rehta hai. Isi ko ankhone ki thandak aur dil ka suroor-o-sukoon kehte hain, jo Allah ke neak bande Allah se talab karte hain.

(Al jamiyu li ahkaamil quran:7/65)

Aayat ka doosra juz وَ جَعَلْنَا لِلْمُتَّقِينَ إِمَامًا iska bhi yahi mafhoom hai ke jab kisi ke gharwale saleh aur neak honge to wo sadar-e-khandaan aur unka bada hone ki wajah se wo muttaqiyon ka imam hi kehlaya jayega.

Imam qurtubi rehmatullahi alaih farmate hain: Unho ne chaha ke unki aoulad ki deendari unki deendari se ma'khooz wa muttasil ho. Yani unke zariyeh aur unki tarbiyat se hasil hoti ho. Phir unse doosron ko hidayat mile. Istarah silsila-e-hidayat aage badhta rahe. Zahir hai ke iska sawab sirf apne neak banjane ke sawab se kahi ziyadah hai. Isliye ahlullah iski tamanna karte the.

(ibid)

Ibne kasir rehmatullahi alaih ne is jagah musnad-e-ahmed ke hawale se ba-sanad-e-mo'tabar ek waqiyah bada chashm kusha aur iman afroz naqal farmaya hai ke

Rasoolullah ﷺ ke sahabi Hazrat Miqdad ibne Aswad ؓ ek dafa kahi tashreef farma the. Koie saheb udhar se guzre to unhone daryaft farmaya: Yeh kaun saheb hain? Ta'aruf par jab maloom hua ke yeh sahabi-e- rasool hain, to badi masarrat aur intehayi khushi se qareeb aakar mulaqaat ki aur kehne lage: Subhanallah! yeh ankhen kitni mubarak hain jinhone Rasoolullah ﷺ ke chehra-e-anwar ki ziyarat ki hain. Hamari to tamanna wa hasrat hi reh gayi ke kaash! ham bhi wo mubarak zamana paate jo aap ne paaya aur wo manazir dekhte jo aap ne dekhi hain. Yeh sunkar Hazrat Miqdad ؓ ko bohot gussa aaya. Unho ne is hasrat-o-afsoos par nagawari ka izhaar karte huwe us shaqsh se farmaya! tum ko aisi tamanna karne ki jur'at kaise hogayi jiska khair ya shar hona Allah ta'ala ke ilm-e-ghaib me poshida hai. Tum kehte ho ke kaash ham Rasool-e-khuda ﷺ ke zamane me hote, halanke Allah ki qasam! unke paas aise log bhi aaye jinhone unki ziyarat ki, sohbat me rahe magar unhe iman ki toufee na mili. Phir Allah ta'ala ne is naqadri ki pa-daash me unhe aoundhe moo jahannum me dhakeel diya. Tum logon ko chahiye ke aise fuzool tamanna aur be-matlab hasrat ke bajaye Allah ta'ala ka shukr ada karo ke usne tumhe aise ghar me paida kiya hai jahan aankh kholne ke baad tumne Allah ta'ala ke alawah koie rab nahi suna, deen-e-islam ke alawah koie deen nahi maloom hua. Iski barkat se tumhe Allah ta'ala ko ma'bood-e-barhaq manne aur apne nabi ke deen ko saccha yaqeen karne keliye kisi aazmayish me padna nahi pada. Aur Allah ta'ala ne har fitne se tum ko bacha liya. Suno! Nabi-e-Kareem ﷺ ek aise badtareen qoum ki taraf maboos kiye gaye the ke koie nabi us se badtareen qoum ki janib maboos nahi kiye gaye. Wo log but-parasti se behter koie deen nahi samajhte the. Jab Allah ta'ala ne hamare nabi par Quran e Majeed nazil farmaya to Quran ne jaha haq-o-batil me tafreeq kardi wahi khandano me bhi iman lane aur na lanewalon me baat diya. Ab ek baap

iman lata aur apne bete ko be-iman dekhta, koie beta mu'min hota aur apne baap ko kufr par dekhta, koie bhai musalman hota aur apne bhai ko shirk par pata to uska dil unki is mehroomi par bhar aata aur use yeh dar satata rehta ke agar yeh iman laye bagair hi marjaye, to sidhe jahannum me jayega. Pas us zamane me hamari surat-e-hall yeh thi ke ham apne azeezon aur mehboobon ko dekh kar aankhe thandi karne ke bajaye ghamzadah hote. Hamare dil dukhte, yeh jante huwe ke hamara beta ya baap ya maa ya bhai iman na lakar jahannumi ban raha hai ham kaise sukoon-o-suroor se rehsktte the. Hamare dil pukar utthe رَبَّنَاهَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ

(Tafseerul Quranil Azeem:3/318)

Hasil yeh hai ke ahl-o-ayaal, bal-bacchon, aur kumbhe-biradari ka sahib-e-iman hona Allah ta'ala ki azeem neemat aur badi meherbani hai. Aur jinhe yeh neemat mili huie hai unpar lazim hai ke wo apne aur apne ghar walon ke deen-o-iman, aamaal-o-akhlaaq aur salah-o-taqwa ki hifazat aur usme taraqqee ki fikr kare. Allah ta'ala se duayein mangte rahen.

Isi wajah se ahadith-e-shareefa me bhi ahl-o-ayal ki islaah-o-tarbiyat ke silsile me bohot takeed aayi hai. Inki tarbiyat aur iske silsile me pesh aane wali kulfaton ko bardasth karne par ajar-o-sawab ki khush khabari sunayi gayi hai. Tarbiyat na karne aur iske natijeh me samne aane wale fawahish-o- munkaraat par sakth azaab wa eqaab se khabar-daar kiya gaya hai.

Irshad-e-Nabawi hai:

ما نحل والد ولا من نحل أفضل من ادب حسن

Koie baap apni aoulad ko husn-e-adab se bada tohfa nahi deta.

(Tirmidhi: 3/977)

Yani kisi baap ne aoulad ko maal-o-doulat, jayidaad-o-jagir, degree wa kursi wagera sab kuch diya Magar akhlaaq-o-aadaab ki tarbiyat nahi ki to usne aoulad ko kuch bhi nahi diya. Aur agar islami tarbiyat aur nabawi akhlaaq se aarastah kiya magar duniya ki nisbat se kuch bhi na desaka to bhi usne aoulad ko badi doulat aur azeem neemat dedi.

Irshad-e-nabawi hai:

من ولدله ولد فليحسن اسمه وادبه فاذا بلغ فليزوجه فاذا لم
يزوج فاصاب اثما فانما اثمه على ابيه

Jis ke ghar aoulad ho usko chahiye ke uska accha naam rakhe, Umdah akhlaaq sikhlaye, phir jab wo balig hojaye to uska nikah karde. Isliye ke buloog ke baad bhi wo nikah nahi karega aur uski wajah se wo ladka kisi burayi me mubtala hojayega to uska gunah baap par padega.

(Mishkat: 3138)

Isme aoulad ke huqooq ki taraf tawajjuh dilayi gayi. Aur unke husn-e- taleem wa tarbiyat ka hukum diya gaya, balke daraya gaya hai ke jab tak bacche walidein ke zeer-e-saya rahenge unke gunah ke maa baap bhi zimmedar honge.

Taleem-o-tarbiyat ki ibteda goyayi ki ibteda hi se kardene ka hukum dete hu we farmaya:

افتحوا صبيانكم اول كلمة بلا اله الا الله

Apne baccon ko jab wo bolne lagen to pehli baat "la ilaha illallah" sikhlaao.

(Ittehaf:10/257)

Is hadith me yeh taleem di gayi hai ke bacchon ki tarbiyat ke liye ghar ka mahool deeni wa islami hona

chahiye, zikr-o-tilawat ki goonjh rehni chahiye, baccha jab bolne lage to uski zuban se Allah ki badayi wa kibriyayi ke gun niklen, aur khud maa baap unhe fuzool batein sikhlaneke bajaye sab se pehle kalimah-e-tayyibah ratayein taake uski guftagoo ki ibtida Allah ta'ala ki touheed se ho. Jis se husn-e-khatima ka faal-e-neak liya jasake. Sahaba-e-kiraam ﷺ apne bacchon ko jab wo bolne lagte the sura-e-bani israeel ki aakhiri aayat قل الحمد لله الذي se تكبرا و tak yad karadete the taake uske dil me rooz-e-awwal hi se Allah ta'ala ki azmat wa muhabbat paida hojaye.

Aoulad ke ikraam aur husn - e - tarbiyat ka hukum dete huwe farmaye:

اکرموا اولادکم واحسنوا ادابہم

Apne baccho ka izzat wa ikaram karo aur unhe umdah akhlaaq sikhlaao.

(Ibne Maajah:1/214)

Aaj kal bohot se maa baap aoulad se muhabbat wa izzat ka bartaaw nahi karte, halanke wo uske mohtaj hote hain. Jiske natejeh me shuoor aane ke baad wo maa baap se door aur ghairon se qareeb hojate hain. Khusoosan is zamane me bohot bacche maa baap se izzat-o-ikram ke bajaye touheen-o- tehqeer paate hain. Walidein ya to unse izzat-o-muhabbat ka muamalah karte hi nahi, ya phir andhi muhabbat karte hain ke wo kitne hi be-deen hojaye muhabbat me sab gawara karte rehte hain. Nabi-e-Kareem ﷺ ne dono kamon me ikram-o-muhabbat aur taleem-o-tarbiyat ke darmiyan be-eatedali khatam karke tawazun paida farmaye. Yani aoulad ke saath izzat afzayi, himmat afzayi aur pyaar-o-muhabbat ka mua'malah bhi karo aur unhe deen-o-akhlaaq bhi aala darjeh ka sikhate raho. Na isme kotahi karo na usme kami gawara karo.

Isi baat ko mazeed wazahat karte hu we farmaya:

مروا اولادكم بالصلاة وهم ابناء سبع واضربوهم وهم ابناء عشر
سنين وفرقوا بينهم في المضاجع

*Apni aoulad ko jab wo 7 saal ke hojaye to namaz ka
hukum do, jab 10 saal ke hojaye to tambeeh wa sakthi se
namaz ka aadhi banao aur 10 baras ke bacchon ke
bichone bhi alahidah karo.*

(Abu Dawood: 1/573)

Namaz deen ka sutoon hai. Kalimah e tayyiba ki talqeen, islami aadaab ki tarbiyat ke baad namaz ki ta'leem shuru karo. isliye ke haq ta'ala shanahu ki bargaah me haziri shu'oor-o-tuhoor ke saath honi chahiye. 7 saal me acche bure ki tameez aajati hai, yaha se namaz ki tarbiyat shuru karo. 10 saal me bacche mashallah aur samajhdar hojate hain. Is umar me bandagi ke faraiz ki adayigi bil khusoos namaz ke masaleh me kotahi nazar andaaz nahi karni chahiye. Thodi sakthi wa tambeeh ka istea'mal bhi zaroorat pade to karna chahiye, take buloog se qabl hi aoulad faraiz e zindagi ki paband hojaye. Aur yeh badi fazeelat wa saa'dat ki baat hai. شاب نشأ في عبادة الله (Muslim: 2/715) Yani wo noujawan jo bachpan se Allah ta'ala ki ibadath wa bandagi me parwarish pakar bada hua ho to qiyamat ke din arsh ke saayeh me ikraam ki khush khabari sunayi gayi hai. Hadith e bala me ek aur amar qabil e gour wa layiq e tawajjuh hai ke aap ne 10 baras ke liye bistar alag kardene ko farmaya hai. Kyun ke yeh umar acche bure eahsaasat ke shuoor ki umar hai. ek doosre se jismani qurbat me akhlaaqi nuqsaanat ka khatra hota hai. Bil-khusoos is be-hayayi wa be-hijabi ke door me to iski sakth zaroorat hai. Is hukum se bohut musalman gafil hain. Isliye tarbiyat ke mua'maleh me is ahem ta'leem ka khaas lihaz rakhna chahiye. Phir yeh ek hakeem wa dana

murabbi ka mehez ek isharah hai. Aur mansha is ikhtelaat-e-bahami se rokne aur aadaat ki nigrani rakhne ki ta'leem dena hai jo bacchon ke akhlaaqi iqdaar par manfee asar dalne wale hain. واللہ اعلم

Yeh bhi zehen me rahe ke ke jis tarah aoulaad ki salah wa falah ka fayidah wa samrah walidein ko hasil hota hai isi tarah fasaad wa bigaad ke zimmedar bhi walidein hi qarar diye jate hain.

Irshad e Nabawi hai:

كل مولود يولد على الفطرة و ابو ايهود انه او ينصر انه او يمجسانه
Har baccha fitrat e islami par paida hota hai magar uske maa baap apne mahool ke zariyeh use yahoodi, nasrani aur majoosi banadete hain.

(Sunaanul Baihaqi:6/335)

Jab be-iman walidein ka gumrah mazhab, bacchon ki gumrahi ka sabab banta hai to musalman gharano me bhi walidein aur unke ghar ka mahool jaisa hota hai bacche bhi waise hi tarbiyat pate hain. Isliye deen e islam ke tahaffuz aur apni naslon me uski muntaqili ke liye apne aap ko aur apne ghar walon ko diyanat wa amanat, taqwa wa taharat ki roshni me parakhne ki har mumkin koshish karte rehna har musalman ka farz hai.

Aoulaad ki tarah biwiyon aur deegar azeezon -jo gharme rehte hain- ki tarbiyat bhi واهليكم me dakhil hai khaas toor se biwiyon ki islami ta'leem o tarbiyat shouharon ka ahem fareeza hain.

Nabi-e-Kareem ﷺ ki seerat e tayyiba se pata chalta hai ke aap apne ghar walon ke aamaal-o-akhlaaq par gehree nazar rakhte the. Aur badi hikmat-o-maslihat aur muhabbat-o-mawaddat se unki islaah farmate rehte the. Unke deen ki taraquee aur salah wa taqwa me afzoodagi ki saee' bhi farmate rehte the. Neez apni ummat ko ko bhi

iski hidayat dete the ke wo apne ghar walon se gafil na rahen. Balke unhe waqtan fa waqtan islami ta'leemat aur qurani hidayaat se waqif karate rahen.

Hadith me aata hai ke Nabi-e-Kareem ﷺ ke ghar me koie ahem surat-e-haal pesh aati to aap apne ghar walon ko namaz padhne ka hukum dete the.

كان النبي ﷺ اذا اصابه خصاصة نادى اهل بيته يا اهل بيته صلوا
Jab Nabi-e-Kareem ﷺ ko koie tangi pesh aati to apne ghar walon se farmate namaz padho, namaz padho.

(Tafseer e Ibne kasir)

Isi tarah hadith me hai ke Allah ke Nabi ﷺ raat me jab tahajjud se farig hote to Hazrat Ayesha raziya'llahu anha ko bhi uthate aur farmate: يا عائشة! قومى و اوترى! Ayesha utho aur witar ada karlo. Wazeh rahe ke tahajjud ke paband logon ke liye masnoon yahi hai ke namaz e witar tahajjud ke baad ada karen.

(Muslim:1/511)

Isi tarah Hazrat Ayesha r.a ko ma'mooli gunah ho halke na samajhne ki talqeen karte hu we irshad farmaya:

اياك و محقرات الذنوب فان لها من الله طالبا
Ayesha halke phulke (sageerah) gunahon se bhi bacha karo, isliye ke endallah unka bhi muaakhazah hoga .

(Mishkat: kitabur reqaq)

Neez Aap ne miya biwi ke us jodi ko mubarakbad aur dua di jisko raat me uthne ki toufeeq hojati hai to ek doosre ko muhabbat se jagakar ibadat me shamil karlete hain.

(Sunanul Baihaqi:2/706)

Isi tarah ramzanul mubarak ke akhir me jab Aap ﷺ shab bedari wa ibadat guzari me izafah farmadete the to ghar walon ko bhi jagate aur ibadat me lagate the. احياليه و
ايقظ ابله

(Bukhari:2/255)

Maar-dhaad aur zulm-o-jabar to Aap ko pasand nahi tha, lekin Aap ne ahl-o-ayal ki tambeeh ke liye ghar me koda latkake rakhne ka hukum diya take bilkul bhi be-khoof wa nidar na hojaye aur take tarbiyat me madad mile.

علقوا السوط فى البيوت فانه ادبالمهم

Gharon me koda latkaye rakho, kyun ke wo ghar walon ke sambhal kar rehne ka sabab hai.

(Majmauz zawaid: 8/106)

Tarbiyat ke silsile me har ek ko mas'ool qarar dete huwe irshad farmaya:

كلكم راع كلكم مسئول

فالامير راع على الناس وهو مسئول

والرجل راع على ابله وهو مسئول

والمرأة راعية على بيت زوجها وبى مسئولة

Tum sab zimmedar ho, aur tumse matehton ka muaakhaza hone wala hai. Ameer riaaya ka zimmedar hai, aur unke bare me jawab deh hai. Mard gharwalon ka zimmedar hai, aur unke bare me jawab deh hai. aurat shouhar ke ghar ki zimmedar hai, aur wo uske bare me jawab deh hai.

(Bukhari:6/146)

Yani mu'aashareh ka har fard apne choton aur matehaton ke saath khair kwahi aur bhalayi ka paband hai. Yeh pabandi aisi ahem hai ke indallah isme kotahi ka muaakhaza hoga. Aur us shaqsh ko jawab deh hona padega.

Yeh aur in jaise be-shumaar riwayaat-o-waqiyaat hame sabaq dete hain ke ghar walon ki ta'leem-o-tarbiyat badi zimmedari hai. Aur iske bagair saleh mu'aasharah ka tasawwur muhaal hai.

Yeh unwaan bada tafseel talab aur mustaqil tawajjuh cahta hai. Kitab-o-sunnat me ta'leem-o-tarbiyat ke silsile me jo irshadaat milte hain wo hasr-o-shumaar se ziyadah hain. Khusoosan Nabi-e-Paak ﷺ ka andaaz-e-ta'leem o tarbiyat samajhne aur seekhne se ta'lluq rakhta hai, nihayat mufeed aur zood asar andaaz hota tha. Isme shafaqat, narmi, tahammul, mizajon aur martabon ki riaa'yat, umaron ka farq wagherah bohut se pehlu hain jin ki riaa'yat tarbiyat ke amal me intehayi zaroori hai, Jo aaj na maa-baap me paye jate hain aur na hi asatizah me. Lekin is waqt tafseel ka bilkul mouqah nahi. Mai is risale ka ikhtetaam is mazmoon par karne ke garz se fouri tour par jo kuch zehen me aaya tehreer kardiya hai. Mansha sirf yeh batana hai ke shadi ke baad agar khush gawaar zindagi guzarna aur apne khandaan ko rahat wa masarrat ka saaman banana cahte hain to baal bacchon ki aur khud apni islaah-o-tarbiyat ke mas'aleh ko ahmiyat dena aur mukhlisanah jid-o-juhd karna hoga. Isi me duniya ki khushi aur akhiraat ki kamiyaabi muzmar hai. Iske alawah koie aur rastah nahi.

Sirf ek hi raah -e-najaat hai

Aakhir me Moulana Abul Kalaam azaad rehmatullahi alaih ki ek akhiri pukaar naqal karke baat khatam ki jati hai. ek khutbe me wo farmate hain:

"Aaj sab kuch chood ke tum se ek yahi akhiri baat kehna chahta hun, aur yaqeen karo ke uske siva jo kuch kaha jata hai agar wo is baat keliye nahi kaha jaata to sab kuch bekaar hai, aur usme tumhare liye koie barkat wa aman nahi. So yaad rakho! aur manne keliye jhuk jaoo ke tumhari zindagi ka har amal bekar hai aur tumhari fikron me ki har fikr gumrahi wa zalalat hai. Tumhare liye sirf ek hi raah-e-najaat hai. Aur bagair uske kisi tarah chutkara nahi. Tum jab tak is pehle manzil se na guzroge us waqt tak khuda ka qahar tum par se thanda na hoga. Aur tum kabhi muraad wa khush haali na paoge. Tumhare safar-e-amal ka pehla qadam yeh hai ke toubah karo, toubah karo apni tamam quwwaton aur tamam taqaton ke saath khuda ke aage jhuk jaoo. Uske aage is tarh giro aur is tarah roo aur is qadar tadpo ke use tum par pyaar aajaye aur wo tumhe pehle ki tarah phir apni godh me uthale aur sabkuch tumko dede jis tarah sab kuch tumhe baksh diya tha. Tumne gaflat ko khoob aazmaliya. Tumne nafarmaniyon ki sadiyon tak kadwahat chaklee. Tumne gunah aur ma'siyat ke phal se acchi tarah apne daman bharliye. Tumne dekhliya ke ek khuda ki coukhat se tumne sarkashi ki to kis tarah sari duniya tumse sarkash hogayi. Ek uske roothne se kis tarah tamam duniya tumse rooth gayi. Pas maanjao aur ab bhi baaz aajao. Gunahon ko aazmachuke, aao taqwa aur raast bazi ko bhi aazmalen. Sarkashiyon ko cakh chuke, aao taa'at ka maza bhi dekhlen. Gairon se rishtah jodkar tajarba kar chuke, aao usi ek se phir kyun na judjayen jis se katkar zillaton aur khwariyon, thokaron aur maand-giyon ke siva kuch bhi haath na aaya!"

(Tehreek-e-aazadi aur musalman)

MUTALA' E MEHDAVIYAT

Mehdavi qoum ki motabar kitaabon ki roshini me unke
aqaaid ka mutala' aur Ulama e Islaam ke tassuraat

Haq ke mutalaashi Mehdavi bhaiyon ke ghour o fikr ki
khatir !

Tarteeb

Hazrat Moulana Muhammad Abdul Qawi sb

Nashir

إدارة اشرف العلوم
ترست
حیدرآباد

Idara Ashraful Uloom trust, Hyd

بسم الله الرحمن الرحيم

70 **Bade Gunaah**

Taleef
Allamah Hafiz Shamsuddin Muhammad Zhabi
(rehmatullahi alaih)

Talkhees, Tarteeb, Tarjamah
Moulana Muhammad Abdul Qawi sb

Nashir

إدارة أشرف العلوم
ترست حیدرآباد

Idarah Ashraful Uloom trust
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